THE

# CHRISTIAN ADVOCATE.

AUGUST, 1828.

## Religious Communications.

### LECTURES ON THE SHORTER CATECHISM OF THE WESTMINSTER ASSEMBLY OF DIVINES—ADDRESSED TO YOUTH.

(*Continued from p.* 294.)

LECTURE XXXIV.

"Q. What benefits do believers receive from Christ at the resurrection? A. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity."

The doctrine of the resurrection of the dead, is derived wholly from the Bible. The heathen had some notions of a future state of rewards and punishments, where the souls of good men would be happy, and those of bad men miserable. But they had not, in all their systems, a single trace of the doctrine, that the body is to be raised and rendered immortal. Hence we are told that when Paul discoursed on Mars' hill, at Athens—the most distinguished city of Greece, and the most renowned for science in the pagan world—"when they heard of the resurrection of the dead, some mocked." That there should be a resurrection of the body, was an idea that had never been presented to their minds before; and as they believed themselves far superior in knowledge to a barbarous Jew—which was the character of Paul in their estimation—they could not restrain the expression of their contempt and scorn, at the promulgation of this novel, and, as they esteemed it, extravagant and absurd notion. Yet it will be found, my children, that this doctrine, which human reason, of itself, never glanced at, commends itself to our reason, now that it is revealed: that is, it may be shown to be correspondent to those notions of the perfect equity of the Deity, which reason teaches. The whole of every human being, both body and soul, has been concerned in all the good or the evil done in this life: And although the body has been no more than the servant, or instrument of the soul, yet it may serve to illustrate the goodness of God on the one hand, and the strictness of his justice on the other, when even that which was *instrumental* to good, or evil, is connected with the proper agent, in glory or in dishonour.

As to the possibility of a resurrection, none can refuse to admit that Almighty power, by which matter was formed out of nothing at first, and by which our bodies were organized and animated before their dissolution, can reorganize and reanimate them anew, after they shall have been dissolved. There is one analogy in proof and illustration of this, constantly occurring in nature, which is noticed in scripture, first by our Lord himself, and afterwards by the Apostle Paul—It is, that grain, or seed, which is sown, perishes utterly, be-

fore a new growth arises. Speaking of his own death and resurrection, our Lord says—"Verily, verily, I say unto you—Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." St. Paul, speaking of the general resurrection, goes more at length into the illustration. Attend to the following passage, 1 Cor. xv. 35—44:

"But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat, or of some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh: but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

A question has sometimes been asked on this subject—how can the same particles of matter which compose the bodies which die, belong, in all cases, to the bodies which shall be raised? Human bodies, it is said, turn to dust, and are converted into vegetables, on which other human beings feed: Or they are devoured by beasts, which furnish food for man: Or they are sometimes devoured even by men themselves. Hence it must happen that certain portions, or particles of matter, must have belonged to two different bodies—perhaps even to a hundred—and how, it is demanded, can each of these bodies severally claim those portions or particles which have belonged to all equally? Is the thing not an absolute impossibility? We readily admit that it is, and have with design stated the objection in all its force; because it is sometimes represented as very formidable, although in reality there is no weight in it at all. We call a tree the *same tree*, when it is ten years old, and when it is a hundred; and a man *the same man*, when he is twenty, and when he is fourscore: Yet, probably, neither the tree nor the man, has, at the latter period, half of the identical particles of matter, that constituted either at the former period. Some parts, however, are probably never entirely changed. The scripture no where says that the same numerical particles of matter which are deposited in the grave, shall belong to the body that shall rise. Without this, may it be truly said, that the same body rises, as the illustrations I have mentioned sufficiently show. Some essential parts of each will rise;—enough, when united to the conscious spirit, to denominate it, in the usual acceptation of language, *the same body*. And this is all that any passage of scripture requires, to satisfy its full import.

The matter of which our bodies are composed will, it is manifest, undergo a wonderful transformation. "It is (says the apostle) sown a natural body—It is raised a spiritual body. There is a natural body, and there is a spiritual body." This spiritual body, as the apostle denominates it, will not be subject to the laws of the natural body. It will subsist without material sustenance—It will need no supplies or repairs. It will be incorruptible and indestructible; capable of pleasures, or of pains, which our bodies,

at present, could not endure. It will plainly not be subject to the usual laws of gravitation—which probably is a part of what the apostle intends, by calling it a *spiritual* body. The laws of matter, and all those which are called the laws of nature, are nothing more than another phrase for the appointment and will of God. He can change, suspend, or alter those laws, at pleasure; and, in some respects, certainly will do so, in regard to the bodies both of saints and sinners, at the resurrection.

The difference between the natural and the spiritual body, has a most beautiful illustration, in a very common process of nature; which I have sometimes thought the great Author of nature, might have appointed on purpose to illustrate this very truth. A large part of the insect tribes, are, in one period of their existence, unsightly, inactive, or crawling reptiles. In another period of that existence, they are among the most beautiful and active beings, in the animal creation. Myriads of torpid moths and worms are, in winter, sleeping in the earth, or on its surface, which, in a few revolving weeks, are transformed, and assume bodies which shine in all the colours of the rainbow, and wing their flight through every region of the air. Now, the transition of man, from the natural to the spiritual, or glorified state, is scarcely greater or more wonderful. The soul, like the vital principle of the insect, never dies, and at the resurrection, "God giveth it a body as it pleaseth him." Accustom yourselves, my young friends, to observe and trace these analogies, between the appearances of nature and the truths of revelation. The employment is pleasing, and it tends to piety.

Thus have I led you to consider, at some length, the general subject of the resurrection, because it does not occur again in the compendious system of theology, contained in our catechism. The remainder of the lecture will be employed in discussing, more closely, the particular points presented to us in the answer before us.

"At the resurrection, believers shall be raised up in glory."—At the resurrection, the scriptures inform us, "the dead in Christ shall rise first;" and that they shall come forth out of their graves with unspeakable joy—"Awake and sing, ye that dwell in the dust." This precedence in the resurrection, and the unutterable joy with which the souls and the bodies of the saints shall be united, will be one glorious distinction, which they will possess over the wicked;—who will rise after them, with unutterable distress and horror.

But when it is said that the saints shall be raised up in glory, there is no doubt a reference to the nature of those incorruptible, active, powerful, and spiritual bodies, with which they shall arise, and of which we have already taken some general notice; but especially to the resemblance which these will bear to the glorified body of their Redeemer. It is expressly and particularly stated in scripture, in regard to true believers, that Christ "shall change their vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." The glorified body of believers, resembling that which their Lord has carried into heaven, will not only be in itself beautiful and splendid, but incapable of all weariness or weakness; capable of bearing an eternal weight of glory; of serving God without intermission day and night in his temple above; and of an activity and energy which shall not hinder, but help, all the exercises and exertions of the soul.

(*To be continued.*)

Much is now said, and too often loosely said, on the approach, and even the appearance, of the millennial glory of the church. The following paper appeared in the London Evangelical Magazine for April last. It seems to us to contain about as good a view of the subject, as can be given in a condensed form.

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A SCRIPTURAL EXPLANATION AND EXHIBITION OF THE MILLENNIAL REIGN OF CHRIST.

Great and eventful are the times in which we live. Great are the doings of the Church of Christ, to facilitate the knowledge of the Redeemer throughout the world. The various religious institutions which are in operation to propagate Divine truth, at home and abroad, indicate that a great and glorious æra is near at hand; certifying that shortly will be realized the ancient promise which God made to Abraham, "In thy seed shall all the families of the earth be blessed." The expectation of the Church is more than usually awakened, to a consideration of those predictions which relate to the glory of the latter day, when Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession:"—when, with the fulness of the Gentiles, the Jews also shall be gathered into the Gospel church, and there shall be "one fold and one shepherd." And as this glorious event approaches, the means by which it is to be accomplished are more clearly seen and understood. Just before our blessed Lord's ascension, he delivered his charge to his disciples, "Go ye into all the world, and preach the Gospel to every creature." "And behold, I send the promise of my Father upon you." They were the *instruments;* the *power* was His. They understood their commission, and went forth planting the Gospel far and wide; "the Lord working with them, and confirming the word with signs following." The foundation of the Gospel church was laid upon that immoveable basis, which neither earth nor hell was able to overturn. Still however, soon after the primitive age had elapsed, "wolves entered into the fold, not sparing the sheep." Gross apostacy and persecution prevailed, and a long night of tribulation afflicted the followers of the Lamb. Those times of darkness and distress to the Church were the subjects of prophecy, both with respect to their severity and duration. Our Lord himself gave intimation to his disciples of the trials his Gospel should occasion to his followers; and afterwards, by visions, more fully revealed to his beloved Apostle John, for the information of the Church, the circumstances of its future condition. A long succession of ages, therefore, according as it was predicted, the Church has been suffering, and the Old and New Testament Scriptures have borne their testimony in sackcloth. But the times are fulfilled. The 1260 years reign of the Apocalyptick Beast, and of the little Horn in Daniel, are numbered and ended. Light has broken in upon the Church, and primitive zeal and unanimity have succeeded to the contracted bigotry and spirit of sloth of the times that are past. Although, for ages, the people of God had been praying, "*Thy kingdom come,*" and had entertained the belief that all the ends of the earth would see the salvation of our God,—it hardly entered into their minds the manner how the great work would be accomplished. No effort was made, nor means devised, for the salvation of the heathen. The stupendous work seems rather to have been left, in expectation of some extraordinary interposition of Divine Providence, accompanied with new revelations and miraculous gifts of the Holy Spirit. Even so lately as the latter end of the

last century, it had not occurred to the religious publick, that the simple mode of sending out missionaries, would become the efficient agency of converting the heathen world; nor, indeed, was the Church, at that time, in a fit state to engage with any effect, in so important an undertaking. This could only be done by one great simultaneous movement; and the various denominations of which the Christian world was composed, still adhered with such tenacity to their own sectarian prejudices, that nothing could be done in concert.* It is truly astonishing that the genius and spirit of the Gospel was so little understood. Glory to God! this darkness is past. The day-spring from on high has dispelled the mists of ignorance, and knowledge is increasing. The wonderful success that has attended the labours of the Missionaries amongst the heathen nations, draws forth the exclamation, "*What has God wrought!*" and infallibly proves that the original command of Christ comprises the most effectual means of evangelizing the world.

The notion entertained by some, of the personal reign of Christ, and of the resurrection of the saints to live and reign with Him a thousand years on the earth, is a doctrine quite at variance with the general tenor of the prophecies, and of the express declarations of our Lord and his Apostles. Those who maintain this opinion, suppose that the earth itself will undergo such a physical revolution as to make it a fit residence for Christ and his glorified Church; and they found their doctrine upon Rev. xx. 4, 5, and xxi. 1—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." If this passage refers to that kind of renovation, the earth must necessarily undergo to make it a fit paradise for the glorified Church, with Christ, as their king, to bear royal rule; that is, if it must *literally* become a *new earth;* there was no need of the mention of a *new heaven.* This cannot refer to that state of spotless purity, the glorious heaven above; for the heaven here mentioned, has a manifest connexion with the earth: and there is an evident inconsistency in giving these and similar passages a literal meaning; because it is contradictory to those prophecies of both the Old and New Testament which are declaratory of the glory of the latter days. The error must have arisen in bringing preconceived notions to the study of certain parts of Scripture, and putting upon them that forced construction which will favour a particular hypothesis. Scripture never contradicts itself. The right and only method to understand the prophetick parts is, by diligently and devoutly comparing Scripture with Scripture. Again, the various terms and phrases of the prophetick parts have often different significations, and must be judged of according to their connexion, and from the relation they bear to the subjects introduced. This rule must be strictly attended to, to come to a clear understanding of the matter and spirit of prophecy. Some passages, upon their very face, bear a literal construction, and others are veiled in highly figurative and metaphorical language; but by a careful and diligent examination, one portion will explain another: and there will arise such an easy and natural solution of difficult parts, as to commend itself to the judgment of the truly pious and judicious mind.

* The great mistake on this subject seems to have been, that there could not be *concert*, without *amalgamation*. This, in our judgment, is a radical error. We do not believe that amalgamation is either practicable or desirable. But with a true Christian liberality, all evangelical denominations may most harmoniously act in *concert*, in the great enterprise of evangelizing the world.—*Editor of Christian Advocate.*

The first verse of the twenty-first chapter of Revelation, referred to, is a figurative description of the spiritual, moral, and political condition of the world during the Millennium. The language here made use of, is similar to that which describes the altered condition of a person who believingly receives Christ into his heart. The change is termed a *new creation*. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. v. 17. So here, "He that sat upon the throne said, Behold, I will make all things new."—Rev. xxi. 5. "A new heaven, and a new earth: and there was no more sea." In this first verse, these three figures are made use of, heaven, earth, and sea. By *heaven*, here, is to be understood that *sphere* in which royalty moves; the *element of the powers that be*.—Matt. xxiv. 29. By the *earth*, the *mass of mankind*.—Gen. xi. 1. And by *sea*, wars, commotions, and tumults.—Jer. li. 42; Luke xxi. 25. As then the *conversion* of a sinner to God makes him a *new creature*, so, by parity of reasoning, when that blessed period shall arrive, wherein the earth shall be full of the knowledge of the Lord, and the blessings of the Gospel universally enjoyed, then will this vision of John be fully realized—"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea."

Ever since there has been a nation, the political heavens and earth have been filled with disorder. The unbridled passions of men, producing oppression, slavery, wars, and devastation, have filled the world with misery and crime. The Scriptures of the New Testament, whose effulgent and healing beams were designed by its Great Author to renovate the condition of man in the various relations he sustains, have been wickedly perverted to subserve the worst of purposes. Fundamental laws, simple yet comprehensive, for the conduct of governors and the governed, are explicitly laid down; the literal observance of which would infallibly produce benignity and justice on the part of governors, and subordination, peace, and good-will, on the part of the governed.—Rom. xiii. 1—10. But whatsoever government that answers not to the description given in this chapter, though *permitted*, is yet *not ordained*, of God. From the days of Nimrod, however, to the present time, with very few exceptions, the governments of kingdoms and states have but little answered to this description. And the exploded doctrines of *passive obedience* and *non-resistance*, in violation of this Scripture, have been continually urged in support of civil despotism, and to uphold the usurpations of papal domination. But new heavens and a new earth are promised; and there are numerous prophecies of the Old Testament, of a literal construction, which allude to this happy state of things, tending to elucidate this highly figurative language.—Isa. ii. 2, 3, and 4—"And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." There is a parallel passage in Micah iv. 1—3. These are the days of the full establishment of Zion's glory on earth. The

mountains and hills here mentioned, are the ruling powers; and whereas it is said that the mountain of the Lord's house shall be established on the top of the mountains, it is intended to represent that the political institutions of all nations shall be moulded after the maxims of the Gospel, and the administrations of their laws shall be governed by the righteous and peaceful sceptre of the kingdom of Christ. But a more particular description of the glorious state of the church on earth is revealed in Rev. xxi. 2. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." And from the tenth verse to the end of the chapter, is a gloriously magnificent exhibition of her consummate earthly felicity during the term of the Millennium. That it cannot relate to the glories of the heavenly paradise, but exclusively to the Church's condition here below, may be inferred by the circumstances related in the twenty-fourth and twenty-sixth verses. "And the kings of the earth do bring their glory and honour into it." "And they shall bring the glory and honour of the nations into it." Compare with this Isa. lx.; also, xlix. 6, to the end, and liv. 11—14. I think we are fully justified in applying this imagery to the Millennial state; for no sublimity of language, or splendour of decoration, is sufficient to display that glorious adorning of the church when "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea."—Hab. ii. 14.

The thousand years mentioned in Rev. xx. relates to the self-same glorious period, seemingly in a *political* point of view:—"Satan and his emissaries shall lose all their influence in the thrones and powers of that day. He is bound and imprisoned, and a seal set upon him." "The souls of them that were beheaded for the witness of Jesus, lived and reigned with Christ a thousand years." "This is the first resurrection." Daniel vii. 13, 14, and 22 to 27, afford an illustration of this passage. This, then, is not a literal resurrection of the dead bodies of the saints. No mention is made of their bodies; but "the *souls* of them that were beheaded," &c. lived again; and is to be understood of a political resurrection, wherein the saints shall possess the kingdom, and the sceptre of Christ, as before mentioned, shall bear universal rule. And as Elias lived in John the Baptist, so the spirits of the martyrs shall live in the saints at that triumphant period; not to reign with Christ personally, for there will be no second coming of Christ in person, until he comes to judge the world.—Matt. xvi. 27; xxv. 31, 32; Acts iii. 21; John xviii. 36.

"But the rest of the dead lived not again until the thousand years were finished." No unbeliever or wicked person shall then have any political power or distinction.—Isa. lx. 17, 18. None but the blessed and holy shall have part therein, "on whom the second death hath no power;" "the royal priesthood," and they only, shall be raised for the first time to universal dominion, and "shall reign with Christ a thousand years." Christ and the Church are here identified. His will is their law, and this then shall be the law of the whole earth.—Dan. vii. 27.

And there is a great probability that the duration of this reign will be literally a thousand years. I think this may be fairly inferred from 2 Peter iii. 8. It pleased the Lord to be six days creating the heavens and the earth (our system), and to appoint the seventh day for the Sabbath; perfecting the week. Peter, in this chapter, is speaking of the creation and destruction of our world, and exhorts us to "be not ignorant of this one thing, that

one day is with the Lord as a thousand years, and a thousand years, as one day;" which I apprehend to mean, that as six days were appropriated for the work of the creation, and one day for the Sabbath, so should the world continue six thousand years, and one thousand the reign of Christ.

The great work of the establishment of this kingdom will be achieved by the dissemination of Divine knowledge, for "the earth shall be filled with the knowledge of the Lord." The announcement of the angel, Rev. xiv. 6, is emblematical of the Missionary exertions of these times. The various religious societies which are in progressive operation, have all this one grand object in view—*the propagation of* Divine Truth; before which all idolatry, superstition, darkness, and error of every kind, must ultimately give way.—Dan ii. 34, 35, and 44. This is *the stone cut out of the mountain without hands*, which is destined to evangelize the earth, and to consummate the triumphs of the Redeemer's cause.

R. H.

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The following original letters appear in the Congregational Magazine for Jan. 1826. We think they will be gratifying to many of our readers, and the Turkish tale may be instructive to all.

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ORIGINAL LETTERS.

"The most sincere and faithful history of things is to be learned from the epistles of the writers of every age."

Father Paul Sarpi.

*Rev. John Newton to John Thornton, Esq. London.*

Olney, 13 Mar. 79.

My Dearest Sir—My last was only a note accompanying Mr. Scott's MS. which set off from hence the 4th inst., and I hope came safely to your hand. I have had an answer from Johnson, to whom I wrote about it, and he promises to do every thing fair and well for Mr. Scott. So that I shall beg you to let Mr. Scott's MS. be delivered to him when you have done with it; but there need be no hurry—a month hence will do. I gave him no hint about the hymn-book, choosing to hear farther from you first.

Mr. Wilkinson was ordained the 28th ult., and preached for me the Thursday following. His text was Ps. cxix. 71. His sermon experimental and savory. Our people were much pleas'd. His spirit is humble, his temper solid, his judgment good; and I have no doubt but he will prove an exemplary minister. He will enter upon his curacy of Harwood, near Winslow, at Lady-day. In consequence of his coming, I suppose Mr. Scott and I shall have our sphere of action enlarged to that side of the country now and then. Mr. Moyer is engaged with Mr. Rose alternately for Cashalton and Beckenham, and I hope will do well.

Mr. Charles, the other young man, who was some time at Olney in 77, goes on well as curate with the Leicestershire Justice, Mr. Newman, who is now taking root in his own living at Beauchamp, in Somerset, and so far as I can judge from his letters, is still lively, and earnest in his spirit, as well as humble and teachable. He wrote lately for my opinion, about going out with a dog and gun, which he thought conducive to his health; but said, he found it had given some offence. I did not treat it as sinful, but as unsuitable and inexpedient, and therefore in my judgment better forborne. He gave up all his other amusement from the first, and I hope the reasons I offer'd, will make him willing to part with this likewise. Small compliances with the world have too often insensibly led to greater, and it is safest for ministers, both for their own sakes, and for the sake of those who are apt to justify themselves by our example, to abstain not only from evil, but from whatsoever has the least

appearance of it, or tendency towards it.

I have lately given up our Sunday evening meetings at the great house, instead of which I now preach a third time at church, where the auditory is much larger than the great house could hold. I have thought of doing so for some time, only the great house was rather an easier service. But as the Lord is pleased to continue my health, I venture upon him to afford me strength likewise, for what seems upon the whole to promise most usefulness.

You may, perhaps, remember the tale of the Mohammedan hog, which I once sent to Mrs. Thornton. Mr. Cowper lately versified it, and I reserve the other side to transmit you a copy. He did it in about an hour; it gives a proof that his faculties are no ways hurt by his long illness, and likewise that the taste and turn of his mind are still the same.

Thus says the prophet of the Turk,
*Let* Musselmen *beware* of pork.
There is a part in ev'ry swine,
No *follower* or *friend* of mine
May taste, whate'er his inclination,
On pain of excommunication.
Such Mahomet's mysterious charge,
And thus he left the point at large.

[Had he the sinful part express'd,
They might, with safety, eat the rest.
But for one piece, they thought it hard,
From the whole hog to be debarr'd,
And set their wits to work, to find
What joint the prophet had in mind.]

Much controversy *therefore rose*,
These choose the back, the belly those:
By some 'tis confidently said,
He meant not to forbid the head;
While others at that doctrine rail,
And rather far prefer the tail.
Thus, conscience freed from ev'ry clog,
Amongst them—they eat up the hog.
A laugh—'tis well,—the tale apply'd,
May make you laugh on t'other side.
"Renounce the world," the preacher cries;
"We do," a multitude replies.
While one, as innocent, regards
A snug and friendly game at cards.
And one, whatever you may say,
Can see no evil in a play.
Some love a concert, or a race,
And others shooting, and the chase.
Revil'd and lov'd, renounc'd and follow'd,
Thus bit by bit the world is swallow'd.
Each thinks his neighbour makes too free,
Yet likes a slice as well as he.
With sophistry their sauce they sweeten,
Till, quite from tail to snout, 'tis eaten.

The six lines included in the [ ] are an addition of mine.

We expect Dr. Ford in about ten days on his return from Stanmore to Melton. I shall then endeavour to fix for a Leicester journey. I hope we shall go and return before the post-chaise tax takes place. For I think much of the expense of that mode of travelling already, and yet Mrs. Newton cannot well take a journey any other way. She has had another violent return of the pain in her stomach, and a week's illness after it, since I wrote last. But I bless the Lord she is now pretty well again. Mr. Barham wishes me to inquire, if any of my friends want a black boy, who applied to him upon the death of his master. He says he is well-disposed, and a good servant. He was about enlisting in the army for a bit of bread, if Mr. B. had not taken him into his house for a while. With our best respects to Mrs. Thornton, I remain,

Dearest Sir,
Your most obedient, obliged servant,
JOHN NEWTON.

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### *Rev. G. Whitefield to Mrs. Savage.*

Gloucester, June 2, 1753.

DEAR MADAM—Indeed travelling and preaching hath quite fatigued this feeble tabernacle; but weary as I am, you, as well as my dear, dear Mr. Savage, must have a line or two. Indeed, it is a line of love, and a line of gratitude unfeigned. My rich Master can alone pay you the debt I owe. Your kindnesses excite me to love him the more. May his grace enable me to serve him better. Blessed be his

name. Since my preaching at Carmarthen, I have been helped to preach at Swanzy, Neath, in two churches, and several other places. Our Lord gave us a weeping parting from Wales. Next Thursday, perhaps you may hear me at London. Lord help me! I am a poor worthless pilgrim. Add to my obligations, dear Madam, by praying for me, and indeed and indeed, I will continue to pray for you and yours, till I can pray no more. Ere long our praising time will come. That our hearts may be tuned for that blissful employ every day more and more, is the continual cry of his heart, who begs leave to subscribe himself, dear Madam,

Your most obliged, affectionate
Friend, and ready servant
for Christ's sake,
G. W.

## Miscellaneous.

FOR THE CHRISTIAN ADVOCATE.

### THE THREE CAPPADOCIAN BROTHERS.

It is a remarkable fact, that in the latter part of the fourth century, there were three brothers, who were bishops at the same time, and in the same country; and were all distinguished for their piety; their zeal for truth; and their abilities as publick teachers. The eldest, and most celebrated was Basil, who was surnamed the Great. He was born in Pontus, but in what city is a little uncertain. He acquired the rudiments of his education under the tuition of his father. He then was placed under the care of Libanius at Antioch, where he made rapid progress in literature; and afterwards pursued his studies at Cæsarea in Palestine, and at Constantinople; and finally, he went to Athens, where he received instruction from Himerius, and Proheresius. But he was more delighted with Gregory Nazianzen than with any other person whom he met with there, who became not only the companion of his studies, but the friend of his life. Having gone through the usual course at Athens, he returned home, and was first appointed a reader in the church of Cæsarea; he was next ordained a deacon by Miletius of Antioch, and soon afterwards was advanced to the order of Presbyter. But as his mind was bent upon pursuing a more severe and mortified course of life, he sought out a retirement, in the deserts of Pontus, where he greatly promoted the monastic institutions, not only by his example, but by composing new rules for this manner of life. He was not permitted long to enjoy this retirement, for he was recalled by Eusebius the Bishop of Cæsarea, and the care of that church was now committed to him, as vicar; and in a little time, he was made bishop in the room of Eusebius. He was a most firm defender of the orthodox doctrine, and contended most earnestly for the truth, against heretics of every sect. Particularly, he set himself in opposition to Eustathius Libastinus, and the whole herd of Arians, who were making inroads on the Catholic churches. When the Emperor Valens was at Cæsarea, Bazil was persecuted by Modestus the prefect, and threatened with crosses, flagellations, and every kind of cruel death, all which he bore with the utmost patience. He presided over the church of Cæsarea for eight years, and died Anno Dom. 373, using these remarkable words with his latest breath, "*Into thy hands, O Lord, do I commend my spirit.*" He was buried in his father's sepulchre, and his funeral was attended

by such a concourse, not only of Christians, but also of Jews and Heathens, that many persons were crushed to death by the pressure of the vast multitude of people.

The praises of Basil may be read in almost every page of the writings of his successors. All antiquity united in venerating his memory. All the learned were emulous to sound his praise abroad: but if all had been silent, the works which he left behind him, would be sufficient to prove that he was a man of most eminent piety, of the profoundest learning, and of the most consummate eloquence. Photius has given this opinion of his style. "In all his writings," says he, "he was very accurate. His style was pure, expressive, proper, respectful and elegant. In the method and purity of his ideas, he yielded to none; and such was the persuasive force, the urbanity and the perspicuity of his discourses, that his style may be compared to a rivulet of clear water, issuing from a fountain." Philotheus, Patriarch of Constantinople, who succeeded Photius, agrees with him in opinion, respecting Basil; and observes, "that this was peculiar to him, that he always spoke with such vigour and animation, that his very soul appeared to be transfused into his discourses." Libanius, who without controversy, was the prince of orators in that age, and no friend to the Christian religion, when he read some of the letters of Basil, exclaimed (νενικημεθα) *We are conquered.* And being asked the reason of this expression, he replied that in the elegance of epistolary writing, Basil had gained an evident superiority over him.

The second of these brothers was Gregory, who in his early years applied himself wholly to the study of rhetoric; but by the influence of Gregory Nazianzen, who wrote several letters to him, he was recalled from that pursuit, and devoted himself, with great zeal, to sacred literature; insomuch that he viewed with contempt the object of his former attention. At the close of the year 370 he was constituted bishop of Nyssa, a town on the confines of Cappadocia. He always discovered himself to be a most zealous supporter of the Nicene creed, on which account he was at one time accused by a very unprincipled man, and was sent by the emperor Valens into banishment. For eight years he wandered as an exile through various places, and every where suffered the greatest hardships from the persecution of the Arians. In the year 378 he was restored to his former seat and office, and by the council of Antioch, at which he attended, he was chosen a delegate to visit the churches of Arabia, and was allowed the use of a publick carriage by the emperor Theodosius. In his way to Arabia, he visited Jerusalem, and contemplated with pious reverence, the places rendered sacred by the events which had occurred in them. But being much displeased with the vices and dissentions of the inhabitants of Jerusalem, he quickly withdrew from the place, and soon afterwards he wrote an epistle full of pious sentiments, in which he freely reproved the evils which he had observed in this famous city.

In the year 381 he went to the council of Constantinople, and carried with him certain books which he had written against Eunomius: these he recited to Gregory Nazianzen and Jerome; and of so much consequence was he in this council, that he was chosen by the fathers to celebrate, in a funeral oration, Melitius of Antioch, who had died during the sessions of the council; and also the composition of the *symbol* of the council was committed to him—that is, he was appointed to supply what was wanting in the Nicene creed, in order that the confession of Faith might be rendered more complete. About

the same time he was appointed a judge of the Catholick profession of faith, required of the bishop of Pontus, in conjunction with Holladius bishop of Cæsarea, the successor of his brother Basil.

Concerning his death there is nothing certain left on record, only it is evident, that his life was protracted till the year 394, in which a council met at Constantinople, where he was present. It is a point, in which all the ancients agree, that Gregory entered into the married state, and the name of his wife is mentioned, which was Theosebia. The character given of him by Gregory Nazianzen, Nyssen, and Nicephorus, is, that he was a man of the greatest sanctity of manners; also that he shone conspicuously in the first ranks of those who were celebrated for their universal literature; and that in eloquence, and fluency of speech, he had no superior. Photius speaks thus of his style, "It was as elegant as that of the most celebrated orators, and instilled pleasure into the ears of all who heard him."

The youngest of the brothers was named Peter. He was educated under the care and tutelage of his sister Macrina, who with the greatest assiduity formed his tender mind to the love of learning and virtue, and also from his early years inured him to the discipline of an ascetic life, and to the exercises of the strictest piety. He was courteous and benignant in his disposition to all, but was remarkable for his beneficence to the poor. He was first ordained a Presbyter by his brother Basil, and afterwards was constituted bishop of Sebastia, a town of Cappadocia; but in what year, it does not appear. The year of his death is also uncertain. It is known, however, that he died before his brother Gregory, as he requested him to vindicate his reputation from the calumnies with which he had been aspersed in some of the publications of Eunomius.

Many of the writings of the two former of these brothers are still extant, and are highly worthy of the attention of every lover of sacred literature; but of the third there is nothing extant, except one epistle to his brother Gregory.

*Remarks.*

What a noble gratification must it have been to the pious parents of these distinguished brothers, to see them all shining with such lustre, in important stations in the church of God! What a blessing was it to that region, which now lies covered with midnight darkness, to enjoy, at once, the labours of men so eminent in the ministry; who were indefatigable in their efforts to support the cause of truth, and were ready to shed their blood, for the sake of the holy religion which they professed. Christian parents, have you infant sons? What is it that you seek for them? —Stations of honour, places of trust, and permanent wealth? Alas! are you yet so blind, as to think that this world has any thing to bestow, which is worthy to be pursued as a portion? Seek for your children an heavenly inheritance. Devote them daily to God in fervent prayer. Bring them up for the ministry, if your circumstances and their talents admit of it. What offering can you make to your God which will be more acceptable to him, or more strongly evincive of your sincerity?

Then go, and make the offering which the present circumstances of the church call for, and leave it to Providence to provide a competency of earthly blessings. A.

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FOR THE CHRISTIAN ADVOCATE.

## CHRISTIANS SHOULD GIVE SOMETHING IN COMMON.

Mr. Editor,—Having read in your last number the address of

the Executive Committee of the Board of Missions, to the churches and congregations under the care of the General Assembly of *our* church, (for I am a Presbyterian,) I wish, with your permission, to submit a few thoughts to the readers of the Christian Advocate, in regard to the fifty cent annual contribution for missionary purposes, which the Committee recommend that every communicating member should make. If I rightly understand the purport of the recommendation, it is by no means designed to intimate that communicants who are wealthy, or those who can easily give more, although they are not wealthy, should satisfy themselves with this contribution. Were this the case, it would be placing them in a very disadvantageous light when compared with hundreds, and perhaps thousands, of non-communicating members of our denomination, who, it is well known, give each a hundred, and some a thousand dollars, at a single subscription, for pious and benevolent purposes—And by the way, I was much struck with a remark which I heard the other day from a minister of the gospel —that he wondered, and equally wondered, to see, at the present time, how much was given to charitable designs by many worldly men, and how little by many professing Christians. It is surely to be desired, and that most earnestly, that those who make a profession of having devoted themselves, and all that they have and are, to the service of their Redeemer, should, in proportion to "the ability which God giveth," bestow as much as any others, nay, more than any others, for the propagation of the gospel and the salvation of immortal souls. I therefore hope and expect, that subscriptions will be opened, to which all those who are wealthy, or in prosperous business, whether professors of religion or not, will give their names as donors, or annual subscribers, to a handsome amount, for sending the precious gospel to the destitute; and this indeed I understand to be fully intimated in the address.

You might suspect, Mr. Editor, but for the heading of my communication, that in what I have hitherto said, I have only been preparing the way to come out against the fifty cent subscription—specially recommended to all communicating members. No, Sir—I like that part of the address quite as well as any other; and I have only been preparing the way to tell you and your readers why I like it. It is my custom to endeavour, as far as my very moderate abilities will permit, to get a clear and definite view of the nature of every duty I am called to perform; and reflecting on this fifty cent subscription, I think I can see pretty distinctly, why it should be recommended to all communicants, the rich and the poor alike, although the former ought, in other ways, to give liberally and largely of their abundance, to the sacred cause of missions. My view of the matter is this—The rich and the poor are all on a common footing in receiving the saving benefits of the gospel, and in their obligations to show their gratitude to the Saviour, by endeavouring to extend those benefits to others. Now, the fifty cent subscription may serve to recognise this truth; and it appears to me that it is of unspeakable importance that it should be recognised and remembered. The rich man, it seems to me, should think and say—"Although it has pleased a sovereign God to give me more worldly property than he has bestowed on many others, yet in the blessings of the gospel, 'there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for we are all one in Christ Jesus.' The very poorest of my brethren and sisters in Christ, have in him as rich an

inheritance as I. In common, therefore we owe him an acknowledgment of our obligations, by giving something of our worldly substance to promote his cause. It is delightful to acknowledge this mutual and equal obligation. It is delightful to do it in concert with all my fellow communicants; to act in this concern as we do when we all sit together at the table of our dear and common Lord. The poor indeed *cannot* give much; and yet the *little* they do give, may be more to them than all I give is to me. But here is a sum which they can give, and I will join and give it with them, as serving to show the equal ground on which we all stand before our blessed Redeemer, and the equal privileges and obligations which are shared among all the members of his mystical body. In this thing I will not separate myself from the poorest of the household of faith, but join with them cordially; and in other ways and forms, I will also give as God has prospered me." Thus the rich man; —and on the other hand, the poor man should think and say—"I have professed to make Christ Jesus the all in all of my soul. If I know my heart, I do love him supremely; and I love his people and his cause above every thing on earth. It certainly is my earnest desire to see that blessed cause promoted; for in its promotion my Saviour is to see of the travail of his soul; and the salvation of the souls of my fellow sinners is likewise depending on it. What can I do to advance this cause?—for I certainly ought to do all I can. I do endeavour to speak a word now and then, as opportunity offers, to promote my Saviour's honour and the best interest of perishing sinners. But cannot I do something more? I know there are many in our land who are entirely destitute of those gospel ordinances, which I so richly enjoy and so highly prize. Cannot I do something to send the gospel to them? It is clear I cannot do much; and till lately, it seemed as if the rich thought that the poor should not be expected to do any thing. But I read in my Bible of a poor widow, who went with the rich, when they were casting of their abundance into the treasury of the Lord; and although she cast in but a farthing, our blessed Saviour commended what she did, as manifesting a purer and more ardent zeal than had been displayed by all the rest. It is now proposed that I should give fifty cents a year, to send the gospel to the destitute. I can give this, I think, without missing it much—and I will give it, even if I do feel it a little. I will do *something*, although it is a *little*, to send the gospel to those who have it not. My brethren and sisters in the Lord, who have more worldly property than I, have come, as it were, to meet me in this thing, that we may all act together, in showing our love and our obligations to our blessed and common Redeemer, to whom we are all equally indebted; and meet them I will. Yes, and I do it cheerfully —I even feel more pleasure in giving these fifty cents, than in laying out any other half dollar that I ever spent in all my life."

Now, if the rich and the poor shall think, and speak, and act, as is here stated, I am satisfied they will not only manifest but cherish a true Christian spirit. But, Sir, I am in the habit, when called to the performance of a duty, especially if it be one that has the appearance of novelty, to search my Bible, to see whether it is countenanced by the word of God—if not in an explicit command, yet in something that is analogous. I have done so on the present occasion, and I find in Exodus xxx. 11—16, something that I think bears a striking analogy to this fifty cent contribution, in the view which I have taken of it. There it appears that the souls, or lives, of all the people were to

be ransomed; and as life is equally dear to the rich and to the poor, so all were, in this concern, required to give exactly the same sum; although on other occasions, and for other purposes, the rich gave largely, and the poor little or nothing. Your readers may consult the entire passage, but the 14th and 15th verses contain the substance of the whole, which I beg leave to quote, together with Scott's commentary on the words—"Every one that passeth among them that are numbered, from twenty years old and above, shall give an offering unto the Lord: The rich shall not give more, and the poor shall not give less than half a shekel,* when they give an offering unto the Lord, to make an atonement for your souls." Such is the text—Now for Scott's comment—"This law implied that the souls of all are of equal value, equally forfeited, and equally need a ransom: Christ is equally proposed to all who hear the gospel, and all believers have an equal interest in him: but without this interest in him, we can have no benefit from his sacrifice; and instead of ransom for our souls, may expect additional vengeance for neglecting so great salvation. And though we can add nothing to the all-sufficient atonement of Christ, which is freely, without money and without price, given to perishing sinners who believe: yet we may, by our worldly substance, assist in maintaining the expenses of religious ordinances, which are *memorials* to us of the atonement made for our souls." Such is the comment, and to this, in his "practical observations," this excellent writer adds—"Blessed be his name, the Priest, the sacrifice, the incense, and anointing oil, are all ready prepared to our hands, without any concurrence of ours: but if we know the value of this great salvation, we shall not grudge either time, labour, or expense, which the maintaining or attending on, Divine ordinances, may require; and it is to be feared that we have no interest in the sacrifice, if we hesitate to contribute. Nor should we forget that the poor are as welcome to Christ as the rich, and the rich as much in want of his ransom as the poor; for in this grand concern no external distinctions make any difference, and all are alike bound to express their valuation of Christ and of his salvation." Here, Sir, we find a very pious and very judicious commentator applying the foregoing passage of sacred scripture, to the support of "gospel ordinances, as memorials to us of the atonement made for our souls." And I certainly know of no ordinance, institution, or command of Christ, more explicit than the injunction to "preach the gospel to every creature." The spirit of this Mosaick institution, therefore, if applicable to any thing under the gospel, as I believe it is, seems more applicable to this fifty cent contribution, in which "the rich shall not give more, and the poor shall not give less," than to any thing else that I am acquainted with. Still I would be very far from intimating, or desiring, that an ecclesiastical rule should be made to enforce this duty. Let every one offer willingly; or withhold, if he will, on his own responsibility. But let it be seen and understood, that the proposed fifty cent contribution of every communicating member of our church, has a striking parallel in the sacred records, the spirit of which has a peculiar application to the measure recommended in the address of the Executive Committee.

A PRESBYTERIAN COMMUNICANT.

* This half shekel was probably of the value of about thirty cents, our money. And I suspect that the poorest communicant of our church can pay fifty cents per annum, more easily than the poorest Jew could pay thirty, on occasions of numbering the people, when this tax was demanded of all—especially when it is considered how unceasingly expensive and burdensome, was the whole religious service of the ancient Israelites.

THE PRESBYTERIAN.

## *No. VI.*

Whether diocesan episcopacy is of Divine or human origin, the appointment of God or the institution of men, is the inquiry in which we are now engaged. In our first number, we distinctly apprized our readers that we should deal largely in quotations; because this whole subject has been repeatedly canvassed, by men whose talents and learning were of the first order. To this class of men Dr. George Campbell unquestionably belonged; and we have therefore dealt freely with his lectures on ecclesiastical history; and shall continue to do so, whenever we find them containing any thing pertinent to the point immediately in our view. We call no uninspired man master, in matters of faith; and there are some things in Campbell's Lectures to which we cannot assent. But he is not only a learned, candid, perspicuous, and powerful writer, but he is remarkably free from dogmatism—He states, on all occasions, his reasons for his belief and opinions. Of these reasons we, in common with others, form a judgment; and when we find them convincing and satisfactory, we adopt them—When they do not satisfy us, we dissent or hesitate. In our deliberate judgment, his statements and reasonings on the original constitution of the Christian ministry, as exhibited in the New Testament, are just, sound, and conclusive. We have therefore given them as such to our readers; although we are well aware that they have been criticised and controverted by several writers since his death—writers, however, whom, if he had lived, and thought it worth while to answer them, we doubt not he would have shown to be greatly inferior to himself in a knowledge of this subject—inferior in talents and learning, in an acquaintance with the facts of the case, and in fair and conclusive inferences from those facts. We do not think that we are called on to reply in detail to his opponents—It would lead to a discussion too extensive for our pages; and indeed the discussion would be endless, if replies should be continued as long as objectors might cavil. What we are concerned to do is, to lay before our readers the considerations which have really and truly satisfied our own minds, and which we conscientiously think ought to satisfy theirs. This done, every one will and ought to decide for himself. It is by deciding between conflicting arguments and opinions, that every man's mind must at last be settled, if it is ever settled at all. He who continues to doubt, so long as he finds any thing said—and even plausibly said—in opposition to what he clearly perceives to have the *balance* of argument and evidence in its favour, will probably doubt to the end of life—not only on this question, but on several others of great importance in morals and religion. As a controversial writer, Dr. Campbell is remarkable for selecting the *main* arguments of his opponents, stating them clearly, fairly, and fully, and meeting them in all their strength. This was so manifest in his first controversy with Mr. Hume as to be admitted by all, both friends and foes—even by the confuted infidel himself. The same character he maintained in all his subsequent publications. On this account we have chosen, in the view which we give of the episcopal controversy, and which must necessarily be compendious, to quote much from his lectures on ecclesiastical history. We sincerely think that he gives a fair exhibition of the strongest objections of prelatists, and a powerful and satisfactory reply to them.

One portion of sacred scripture on which the friends of diocesan

episcopacy place much reliance, is considered by Dr. Campbell in immediate connexion with the extract given in our last number—To this we now solicit the careful and candid attention of our readers. It is as follows—

"There is only one other plea of any consequence in favour of the apostolical antiquity of episcopacy, which I shall now examine. I have reserved it for the last, because it affords an excellent handle for inquiring into the real origin of subordination among the Christian pastors. The plea I mean is taken from the epistle to the seven Asian churches in the Apocalypse, addressed to the angels of these churches severally, and in the singular number; to the angel of the church of Ephesus, and so of the rest. It appears from the first chapter of that book, that each epistle is intended for all the church or congregation mentioned in the direction or superscription. But one person, called the angel of that church, is addressed in the name of the whole. This is evidently different from the uniform style both of the Acts of the Apostles and of Paul's Epistles. In them, as we have seen, the pastors in every church are always spoken of in the plural number. The same titles are used promiscuously of all, (except the deacons) as of persons quite co-ordinate in power and trust. Here, on the contrary, the singular number is used, and a name given which is not commonly applied to those in the ministry, ordinary or extraordinary. Angel properly denotes messenger or ambassador. It is the name usually assigned to the celestial spirits, as expressive of the relation they stand in to God. The infernal spirits are, in like manner, called the devil's angels. It is sometimes also used of men. Thus it is predicted in scripture concerning John the Baptist:—'Behold, I send my angel before thee, who shall prepare thy way.' But what shall we say of the import of the expression in that part of the Apocalypse now referred to? Shall we, with many, consider this unusual application of a name, and the adopting of the singular number in reference to the sacred office, though but in one single book, and that a very mysterious and prophetical book, as a sufficient counterpoise to all the arguments in favour of the co-ordination of pastors, taken from the uniform style of the plain and historical part of scripture, which informs us of the planting of churches; and from the familiar epistles of the apostles to those churches that had been planted, or to their assistants in the ministry? I do not think, that by any just rule of interpretation we can. This would be not to borrow light from the perspicuous passages, in order to dispel the darkness of the obscure, but to confound the light of the clearest passages, by blending it with the obscurity of the darkest.

"Shall we then maintain with some zealous patrons of the Presbyterian model, that in the sublime and allegorical style of prophecy, a community is here personified and addressed as one man? Shall we affirm, that by the angel is meant the presbytery, which our Lord, the better to express the union that ought to subsist among the members, emphatically considers as one person? With this interpretation I am equally dissatisfied. It is indeed evident, that each of these epistles is ultimately intended for the congregation. The faults reprehended are therefore to be understood as the faults not of the minister or ministers peculiarly, but as the faults that predominated among the people, and with which both the pastors and the flock are more or less chargeable; and the warnings and admonitions, as given to them all. Accordingly, when there is a necessity of distinguish-

ing the conduct of some from that of others, the plural number is adopted as in chap. ii. v. 10:—'Behold, the devil shall cast some of *you* into prison, that *ye* may be tried.' See also verses 13, 23, 24, and 25. But to understand by the name *angel* another community, namely, that of the pastors, appears to me an unnatural supposition, which does violence to the text. Though we have instances, especially in precepts and denunciations, wherein a community is addressed by the singular pronouns *thou* and *thee*, I do not recollect such an use of an appellative as the application of the word *angel* here would be, on the hypothesis of those interpreters. But is there no medium? Must the angel of each church here addressed be of an order differing from that of the other ministers, and superior to it, or must it imply their collective body? To me an intermediate opinion, which has been adopted by some critics, appears much more probable than either. My sentiment therefore is, that, as in their consistories and congregations, it would be necessary for the sake of order, that one should preside, both in the offices of religion, and in their consultations for the common good, it is their president or chairman that is here addressed under the name of angel. A regulation of this kind all sorts of societies are led to adopt from necessity, in order to prevent confusion in conducting business; and those Christian societies would also fall into it by example. They had adopted the name πρεσβυτέριον, presbytery or senate, from the name frequently given to the Jewish sanhedrim. The term πρεσβυτερος, elder or senator, they had also borrowed from the title given to the members of that council. Nothing could be more natural, than to derive from that court also the practice of conducting their affairs more decently and expeditiously by the help of a president.

Let it not be imagined that I mean to signify, that the presbytery was formed on the model of the sanhedrim, because they adopted the same name. This, far from being necessary, is not even probable. Their different uses and purposes must suggest the propriety of many differences in their structure and procedure. But on the first erection of this Christian senate, or council, they could hardly fail to take as much of the form of the Jewish, as was manifestly of equal convenience in both. It still adds to the probability of this, that in the synagogue, from which many of the terms used in the church in those early times were borrowed, he who presided in conducting the worship, and in directing the reading of the law, was styled the angel of the congregation.

"An example they likewise had in the apostolical college itself, in which Peter appears, by the appointment of his master, to have presided; though in no other particular was he endowed with any power or privilege not conferred on the rest, who were, in respect of apostleship, his colleagues and equals. I shall not detain you with entering into the controversy that has been so much laboured between protestants and papists, and of the latter, between some more and some less papistical, in regard to the prerogatives of Peter. I think it has been made sufficiently manifest, that there was not any kind of power conferred on him, in which his fellow apostles were not sharers with him. He is indeed made a principal foundation of the church;* but they also are foundations;† for the house of God is built on the foundation of the apostles and prophets; and on the twelve foundations of the wall of the New Jerusalem were inscribed the names of the twelve apostles."‡

* Matt. xvi. 18. † Eph. ii. 20.
‡ Rev. xxi. 14.

Dr. Campbell here proceeds to show, at considerable length, that the Apostle Peter was considered as the first (πρωτος) of the apostles, and yet that he had no official rank higher than that of his brother apostles. The limits to which we must confine ourselves, oblige us to omit this part of the discussion. After having finished it, he continues thus—

"Some keen controvertists on the protestant side would be apt to censure what has been now advanced in regard to the apostle Peter, as yielding too much to the Romanist. Yet in fact nothing at all is yielded. The bishop of Rome has no more claim to be the successor of Peter, than the bishop of London has, or indeed any pastor in the church. It is but too commonly the effect, though a very bad effect, of religious controversy, that impartiality and even judgment are laid aside by both parties, and each considers it as his glory to contradict the other as much, and to recede from his sentiments as far, as possible. One is afraid of every thing that looks like concession: it is like losing ground in a battle. For when once unhappily the controversial spirit has gotten possession of a man, his object is no longer truth but victory. Against this evil I would warn you, my young friends, as much as possible. Revere truth above all things, wherever ye find it. Attend coolly and candidly to the voice of reason, from what quarter soever it comes. Let not the avenues to your understanding be choked up with prejudices and prepossessions, but be always open to conviction.

"Now, though what has been advanced in regard to the apostolate should not be deemed sufficiently established, yet that one, on account either of seniority, or of superior merit, habitually presided in the presbytery, will still remain probable, for the other reasons assigned, the obvious conveniency of the thing, the commonness of it in all sorts of councils and conventions, particularly in the sanhedrim and synagogue, the only rational account that, in a consistency with other parts of sacred writ, or with any Christian relics of equal antiquity, can be given of the address, in the singular number, to the pastors of the seven churches severally in the Apocalypse; and I may add, the most plausible account which it affords of the origin of the more considerable distinction that afterwards obtained between bishop and presbyter. The whole of life shows us, that from the most trivial causes the greatest effects sometimes proceed. History in particular evinces this truth, and no sort of history more remarkably than the ecclesiastical.

"It may further be observed, in support of the same doctrine, that some of the most common appellations, whereby the bishop was first distinguished, bear evident traces of this origin. He was not only called πρωτεως, but πρωτεδρος, president, chairman; and by periphrasis the presbyters were called οἱ ἐκ τῦ δευτερυ θρονυ, they who possessed the second seat or throne, as the bishop was πρωτοκαθεδρος, he who possessed the first. Thus he was in the presbytery, as the speaker in the House of Commons, who is not of a superior order to the other members of the house, but is a commoner among commoners, and is only, in consequence of that station, accounted the first among those of his own rank. The same thing might be illustrated by the prolocutor of either house of convocation in England, or the moderator of an ecclesiastical judicatory in Scotland. Now as the president is, as it were, the mouth of the council, by which they deliver their judgment, and by which they address themselves to others, it is natural to suppose, that through the same channel, to wit, their president, they should be addressed by others.

A letter therefore to the congregation might very naturally be directed to him who possessed the first place, and presided among them.

But it may be said, Is not this at most but a plausible conjecture, and not a proof? I acknowledge, indeed, that the point does not admit so positive a proof as might be wished. But in a case of this kind, the most plausible conjecture, as it is all that can be had, will be accounted sufficient by a reasonable man for determining the question. This solution appears to me the best, because it puts no undue stretch upon the words, and is perfectly compatible with that equality in power and order, which the uniform style of the Acts and the Epistles, in the promiscuous application of the same appellatives, and in the use of the plural number on such occasions, proves to have subsisted among the pastors first settled by the apostles and evangelists. This equality is, in my opinion, strongly supported. It is only the solution now given of the difficulty, arising from the noted passage in the Apocalypse that I admit to be conjectural And all I plead in its favour is, that of all the conjectures I have seen on that article, it is the most likely.

"It was doubtless the distinction of one pastor in every church, marked by this apostle, though not made by any who had written before him, which has led Tertullian, whose publications first appeared but about a century after the apostles, to consider him as the institutor of episcopacy. These are his words, (lib. iv. adv. Marcionem) 'Ordo tamen episcoporum ad originem recensus, in Joannem stabit auctorem:' which Bingham (Christian Antiquities, b. ii. chap. 1, sect. 3,) translates thus:—'The order of bishops, when it is traced up to its original, will be found to have Saint John for one of its authors.' A palpable misinterpretation of our antiquary. Tertullian says expressly, 'Our inquiries into the origin of the episcopal order terminate in John the author.' Had that father said, 'Mundus ad originem recensus, in Deum stabit creatorem;' would Bingham have rendered it, 'The world, when it is traced up to its original, will be found to have God for one of its creators?' I cannot allow myself to think it. Yet the interpolation in rendering *creatorem* one of its creators, is not more flagrant, than in rendering *auctorem* one of its authors. By this version he avoids showing what is extremely plain from the words, that Tertullian did not think there was any subordination in the pastors of the churches instituted by the other apostles. Else how should he refer us to John, of whom, though an eminent propagator of the faith, we have not such particular accounts as of some of his colleagues? If he had discovered any traces of such a disparity in the settling of the churches, recorded in the Acts of the Apostles, or mentioned in the Epistles of Paul, it is impossible he should have referred us solely to John, of whom we have so little information, as the author. But this opinion he has evidently founded on the Apocalypse, a book mentioned by him in the same sentence. Now if he thought that that Apostle gave a model to the churches established by him, which the other apostles had not given to theirs, (though in after-times it came to be universally adopted) we must conclude, at least, that he did not consider any particular external form as essential to the Christian church, but as a thing entirely discretionary in the several founders. And that this was his opinion, appears at least probable from this, that he had mentioned John's paternal care of certain churches in the preceding sentence, which he therefore considered as peculiarly his. 'Habemus et Joannis alumnas ecclesias.' To me, however, it is more

likely, that John, in the direction of the epistles to the seven churches, availed himself of a distinction, which had subsisted from the beginning, but as it implied no difference in order and power, was too inconsiderable to be noticed in the history. This I think at least more credible, than that either the church was new modelled by this apostle, or that the different apostles adopted different plans."

It will be remarked that the scope of Dr. Campbell's argument, in the foregoing quotations is, to show that on the supposition that *individuals* are intended by the angels of the Asiatick churches mentioned by St. John—a supposition which he thinks the most probable—it does by no means follow that each of these individuals was a diocesan bishop; because the presiding bishop, president, or moderator of the parochial presbytery, existing in each of the Asiatick churches, might, according to usage both ancient and modern, be addressed as the representative of the body over which he presided. And on the supposition that individuals were intended by the angels of the Asiatick churches, and the farther supposition—probable, but not certain—that each of these churches had at this time a *plurality* of pastors—Campbell's explanation appears to us perfectly satisfactory. The circumstance that in the Jewish synagogue, the usages of which were certainly, to a considerable extent, transferred to the primitive Christian church, "he who presided in conducting the worship and in directing the reading of the law, was styled the *angel* of the congregation"—this circumstance did, and still does, strike us as giving much plausibility to his hypothesis. Yet he admits, and we are glad he admits, that what he states is only hypothetical—This is candid, and corresponds with a wise maxim, that in the interpretation of scripture, we ought never to be positive or confident where the inspired writer is not explicit. We are not told what was the precise character and office of those whom the writer of the Apocalypse denominates angels; and therefore we ought not to advance an opinion on this point with great confidence.

We have read two or three times over, and with as much care and candour as we are masters of, the prosing pages of Skinner, "senior bishop of the Scotch episcopal church," in which he attempts a reply to Campbell's hypothesis in regard to the angels of the Asiatick churches. Skinner's hypothesis is, of course, that these angels were diocesan bishops. But this is not only hypothetical, but proceeds partly on the assumption that such bishops actually existed in the church at that time—an assumption which Campbell and others have shown to be without a particle of proof from scripture. Skinner does indeed try hard to find, in the very language addressed to these angels, that they must have had the power of diocesan bishops. We admit, that whatever was their distinctive character, they must have had the power to correct the errors and evils for which they were censured, and which they were called on to reform. But does this prove that they must have been diocesan bishops? Clearly it does not: In other churches, as well as the Episcopal, there is and always has been a power lodged, to exercise discipline, for purging and purifying the church: And we appeal to all who are acquainted with the subject, whether episcopacy has, or ever had, any cause to boast of its superiority over other forms of church government, in keeping bad men, bad doctrines, or bad practices, out of its pale, or of expelling them after they have been introduced.

## MEMOIR OF THE REV. JOSEPH EASTBURN.

(*Continuation of his Journal from p.* 320.)

October, 1st Sabbath—Went to the Lazaretto; preached in the afternoon from Isaiah iii. 10, 11, "Say to the righteous," &c.; the people attended well, and desired meeting again in the evening: we met again in the evening; attended to the 20th chapter of John generally.

2d Sabbath in October—Attended the communion in Crown street church in the morning, in the afternoon preached to the poor at the Bettering House; visited some that were very sick, and one died while we were in prayer by the bed-side.

November, the 2d Sabbath—Lectured at the Bettering House on the 11th chapter of Luke, the first 13 verses; the people attended well.

3d Sabbath—Attended there again, and preached from Jeremiah viii. 20—"The harvest is past," &c. Monday evening attended a society of ladies, as I had done the Monday evening before; gave an exhortation, sung, and prayed, each evening. They were both solemn seasons. Tuesday evening attended a meeting for young people. The place was much crowded, and much weeping among them. I found it hard to dismiss them. Wednesday evening preached for Dr. Holcombe in the First Baptist meeting house.

4th Sabbath—Gave an exhortation and prayed in St. George's Methodist meeting after Mr. Cooper had preached; in the afternoon I preached at the Hospital and prayed. Mr. Richards attending there, gave an exhortation. Monday evening attended the ladies' meeting. Tuesday evening attended Crown street society; spake from Matthew xi. 28—"Come unto me," &c.; there was a remarkable moving among the people; nor would they go away when dismissed; and I had to give an exhortation again.

December, 1st Sabbath—Preached at the Poor House, on the rich man and Lazarus. As there had been a universal preacher preaching there, I thought that passage the best reply to his doctrine.

February, 1st Sabbath—Preached for the poor; attended societies through the week.

2d Sabbath—The publick institutions were supplied by those who offered their services; attended a funeral, and spake in the house; spake at societies through the week.

3d Sabbath—Preached at the north church in the morning, attended the communion at Arch street, and assisted at the Prison in the afternoon with Mr. Warren; attended societies every evening this week.

4th Sabbath—Preached at the Poor House, and attended societies as usual through the week.

May, 5th Sabbath—In my way to the Lazaretto stopped at Kingsess Church where a large audience met, but no preacher came; I was therefore requested to preach, by the vestry, and the Lord I hope did direct and assist me—may his blessing follow; preached again in the afternoon at the Lazaretto.

June, 1st Sabbath—The elders of Pine street church began worship in the court house. I attended them in the afternoon, and preached at Spring Garden in the evening. Tuesday evening attended for Mr. Brodhead. Wednesday evening for Mr. Skinner at his society.

2d Sabbath—Preached in the Bettering House. Tuesday and Wednesday evenings as before.

3d Sabbath—Preached in the Baptist meeting at Lower Dublin in the morning, and at the School house, near the Fox Chase, in the afternoon. Wednesday evening for Mr. Skinner, and Thursday evening back of Arch street church.

4th Sabbath—Preached at Camden in a school house; the people very attentive.

The last Sabbath of June—Dr. Read of Wilmington wrote for me to come and assist him, as there appeared to be a revival of religion, and he was unable to attend to the duties of the church. Mr. Joyce and myself went and found much attention; he staid but two days; we had frequent meeting early in the morning, conversing through the day, and publick worship every evening.

1st Sabbath in July—Preached for Dr. Read; Independence day united with the Baptists and Methodists, and held worship morning, afternoon, and evening, together, in the different meeting houses, when the people attended well, and highly approved having worship instead of parade. Thursday evening attended meeting at Mr. Young's. Friday evening at New Castle; the meeting very solemn.

2d Sabbath—Had worship at 5 o'clock in the morning at Wilmington, at 10 also, and 3 in the afternoon. Mr. John Latta preached in the evening; returned home on Monday by water; had some good inclined men in the packet, and a pleasant passage. Tuesday evening spoke and prayed in Mr. Brodhead's society; but my breast was so sore with much exercise, I did not engage again through the week, but visited the sick as called for.

November, 1814, 1st Sabbath—Preached at the Hospital.

2d Sabbath—Assisted Mr. Doke in the

morning, attended at the north meeting house for Mr. Patterson, and preached for the poor in the afternoon.

On Friday was sent for by my brother, at Brunswick, who was very sick.

3d Sabbath—Preached in Brunswick morning and afternoon; Monday evening at the landing, and Friday evening at Trenton.

4th Sabbath—Preached at Mr. Rose's above Trenton, and Monday evening in town; Tuesday returned home and found all safe, thank the Lord; attended Mr. Brodhead's society the same evening; so many attended, and place confined, that the candles were near going out for want of good air.

January, 1815, began on Sabbath day—Preached to the poor in the Bettering House from Luke xiii. particularly on the barren fig tree; and had humbling views of myself; attended societies in the week, and preached a preparatory sermon for the communion in Mr. Brodhead's meeting house, from Micah vi. 6, first part.

April, the 4th Sabbath—Preached at the State House from Hebrew x. 38—the just shall live, &c.

5th Sabbath—Preached for the poor at their house.

May, the 1st Sabbath—Spoke at the Hospital; the steward conducted me to every ward where the people were in their senses, and I gave an exhortation in each, and prayed in one as general for all, and for the institution; by this method more had an opportunity of hearing, than if I had held worship only in the large ward; through each week attended societies, and spoke in different places at funerals, and had constant calls to visit those who were sick.

June, 1st Sabbath—Preached for Dr. Row at Woodbridge, morning and evening, and in Brunswick on Thursday evening.

2d Sabbath—Preached in Brunswick, morning and afternoon, and attended a society in the evening with the Low Dutch. Monday evening preached at the landing. Tuesday evening at my brother's house. Wednesday evening in the meeting house at Princeton, and visited the students. Thursday morning prayed with them in the hall; many were very serious. Friday evening held a meeting in Trenton.

3d Sabbath—Preached at Penington for Mr. Rue, and in the afternoon at the river meeting. Monday evening in Trenton again. Tuesday, June the 20th, 1815, returned home, and found all safe and in good order; thanks to my heavenly Father for all his mercies.

4th Sabbath of September—Preached at Providence meeting house above Norristown in the morning, and attended a funeral there and spoke at the grave; in the afternoon preached in Norristown and lectured in the evening in a private house to a very attentive people; came home on Monday, and found all well. Tuesday evening delivered a lecture in a large society connected with Crown street congregation; this week had many calls to visit sick in different places.

October, 1st Sabbath—Preached in the Independent Tabernacle from Luke xii. 32. Fear not, little flock, for it is your father, &c.

2d Sabbath—Attended the Lord's Supper with Dr. Brodhead's congregation, and preached for them in the afternoon. Tuesday evening attended the society. Thursday was sent for to Wilmington to assist at the communion in Dr. Read's congregation, he being sick; preached on Friday evening and Saturday afternoon.

3d Sabbath—Joined in the communion, gave an address at the close, and prayed and preached in the afternoon, and gave an exhortation, and prayed at night after Mr. Bell had preached; came home on Monday, and found all safe; thanks to my dear heavenly Father for all his mercies to a poor unworthy worm.

New Year day, 1816—Delivered an address to the young people of Dr. Brodhead's congregation; in the evening joined Dr. Wilson in a publick prayer meeting in his church. Tuesday evening spoke for him in a society.

1st Sabbath—Preached in the Tabernacle; attended societies through the following week.

2d Sabbath of February—Preached for the poor at their house; attended Mr. Purves's son Alexander, 10 years old, who experienced a remarkable change in the close of life, clear conviction of sin, believing views of salvation through Jesus, and full assurance of eternal happiness, in the course of four days.

3d Sabbath—Preached at the Hospital; had a large and attentive collection of the lame, halt, and blind.

1816. April, the 3d Sabbath—Preached in the Sixth Presbyterian Church.

4th Sabbath—Preached in the morning in the Tabernacle, and in the afternoon in the Hospital.

May, 1st Sabbath—Preached to a large collection of children, and visited several people sick and in distress of mind—attended a collection of adults who were learning to read, on Monday evening, and delivered an address and prayed with them, and spoke in societies every evening through this week.

1817. January, 3d Sabbath—Preached in the 2d Reformed Dutch Church, in the

afternoon, and assisted Dr. Janeway in the evening.

4th Sabbath—So unwell as not to be able to go from home all day--confined to my house all the week.

February, 1st Sabbath—Still unwell.

2d do.—Still obliged to keep in my house.

3d do.--Not out from home all day.

4th do.--Attended a prayer meeting in the morning, and the communion in the 2d Presbyterian Church--assisted Dr. Neal in the afternoon, and Dr. Janeway at night.

April, 1st Sabbath--Preached to the children belonging to the Sunday Schools —in the evening assisted Dr. Janeway. Monday afternoon preached to a great collection of children in Mr. Paterson's meeting house, and attended a prayer meeting in the evening. Tuesday evening spoke and prayed in Dr. Brodhead's meeting. Wednesday evening preached for Dr. Neill in Spruce street. Friday evening assisted Dr. Janeway.

1817. Made my report to Presbytery.

3d Sabbath in April--Preached in the First Presbyterian Church in the Northern Liberties to a great collection of children and others—very attentive, and some much affected—in the evening assisted Dr. Janeway.

July, 1st Sabbath--Was distressed in the morning with a bowel complaint and very sick stomach, but was relieved just in time to go and preach in the north Presbyterian Church, Mr. Patterson being away, when I was favoured with divine assistance—addressed a large collection of children of the Sabbath Schools in the afternoon at half past 2 o'clock—attended worship after at Dr. Broadhead's Church, and spoke in the evening in a society of the Baptists in Fromberger's court.

November, the 1st Sabbath—Preached a charity sermon in Mr. Patterson's meeting in the Northern Liberties for the Sunday Schools--attended at the Hospital in the afternoon, and assisted Dr. Brodhead in the evening.

2d Sabbath--Preached in the State Prison to a great number of prisoners from the 16th of Luke, from the 19th to the end--some of them at first appeared very careless, but afterward they were very attentive, and many of them seemed to be much affected and wept.

Good Friday supplied for the Moravians at their minister's request.

4th Sabbath—Preached morning and afternoon at Frankford. Monday preached to a great collection of children in Mr. Patterson's meeting, supposed to be above 1500. Tuesday evening preached in the Methodist meeting by request. Wednesday evening for the Baptists in the 1st meeting house.

5th Sabbath--Preached again both parts of the day at Frankford, and assisted Dr. Janeway in the evening.

April, 1st Sabbath—Preached for the Africans in the morning, and at the Hospital in the afternoon.

July 4th—Held meeting in the morning with a Baptist society, and in the afternoon with the Presbyterians—also in the evening.

1st Sabbath—Preached in the Navy Yard in the morning—attended a funeral in the afternoon, and assisted Dr. Janeway in the evening.

November, the 1st Sabbath—Was at Evesham in the morning—assisted in publick worship there—preached in Moorestown in the afternoon and evening to a very attentive congregation. This visiting in Jersey to be mentioned to the Presbytery; they appointed Mr. Burch and myself to visit Camden, Haddonfield, Moorestown, Mount Holly, and Burlington, in 1812. Mr. Burch went but once. There has since been four meeting houses built where I have attended. Two miles beyond Moorestown, at a large school house, a woman called upon the men to try to have worship often there.

2d Sabbath—Preached morning and afternoon at the Falls of Schuylkill.

January 1st, 1819—Preached in Frankford.

1st Sabbath—Assisted Mr. Patterson in the morning; preached for the children of the Sabbath Schools in the Seceder's Meeting in Spruce street in the afternoon. Mr. M'Cartee prayed last.

2d Sabbath—Preached for Mr. Hoff at Spring Garden in the morning; assisted Dr. Brodhead at his communion immediately after; assisted Mr. Patterson in the afternoon, and spoke for Dr. Holcombe's people in the evening; had a solemn time.

3d Sabbath—Attended the communion with Dr. Wilson, and preached for him in the afternoon; assisted Dr. Janeway in the evening.

March, the 1st Sabbath—Assisted Mr. Patterson at his communion in the morning, and attended a Sabbath School in the evening, where a number of Jewish children attend, and some of their parents.

2d Sabbath—Preached in the Hospital, visited many sick, and distributed tracts; read one publickly. A lady who had, when chained to the floor, requested me to pray, was now restored to her reason; assisted Dr. Janeway in the evening, both of us spoke and prayed.

July, 1st Sabbath—Assisted at Mr. Patterson's in the morning; preached for the poor in the afternoon; at night as usual.

2d Sabbath—Assisted Dr. Brodhead at his communion in the morning, and Dr. Janeway at night; attended many meetings in the week.

3d Sabbath—Preached in the Seceder's meeting in Spruce street in the morning for Mr. M'Cartee; at the Hospital in the afternoon, and assisted Dr. Janeway at night.

4th Sabbath—Preached at Haddonfield in the morning, at Moorestown in the afternoon. Monday evening at Mount Holly. Tuesday preached a funeral sermon there; preached at Burlington on Wednesday evening.

August, the 1st Sabbath—Attended a funeral in the morning to the Free Quaker's burying ground; preached in the afternoon in the Orphan Asylum; weather very warm.

2d Sabbath—Preached morning and afternoon at the Falls of Schuylkill.

4th Sabbath of October—Began preaching to the seamen, morning and afternoon; many attended both times, and conducted very well. Some were affected.

Having traced the life and ministerial services of Mr. Eastburn to the period when he began to preach to the mariners, to whom he afterwards devoted his stated labours, it may be proper to make a few remarks on his journal, and to notice more particularly some events of which he takes only a cursory notice. Of the journal his particular friends and acquaintance will probably wish for more, and others may think that too much has already been given. Not a fourth part of what he wrote has been extracted. In selecting the parts which appear, the design has been to present a fair specimen of the whole, and to show in how many different places and on what a variety of occasions this faithful minister of Christ was employed in his Master's service. Except when sickness prevented—and it was only to serious illness that he ever yielded—scarcely a Sabbath passed, in which he did not engage twice, or thrice, and occasionally four times, in some publick religious exercises, beside many visits paid in the intervals of worship to the sick and the afflicted.

On the Sabbath on which his beloved wife expired, we find that he preached in the morning, and attended her death-bed in the afternoon. Her complaint was a decline, so gradual that the time of her departure could not be foreseen, either by herself or others. She was probably not in appearance more likely to expire, on the day on which she actually breathed her last, than on many that had preceded it. There was, therefore, no want of sympathy, or attention, on his part, in leaving her for two or three hours in the morning, that his publick usefulness, which it was her desire as well as his to consult, might be interrupted as little as possible. The only written memorial which he has left of his wife is that quoted from his journal, which in the manuscript is surrounded by broad black lines. The following inscription appears on a monumental stone, which he caused to be erected over her grave—

In memory of Ann Eastburn,
The wife of Joseph Eastburn;
Who departed this life,
In the full assurance of her eternal happiness,
Through the merits of Jesus Christ,
The 2d day of June, 1811,
Aged 66 years.

The following letter from her aged brother, on the occasion of her death, bears a pleasing testimony to the excellence of Mr. Eastburn's character as a husband and a friend—

"Dear Brother—I received your letter, which announced the death of my last and most beloved sister: and though it is inherent in human nature to mourn the departure of our dear and valued friends, yet when we call to mind her advanced age, her long and painful illness, her resignation and desire to be removed, we must acquiesce in the dispensation of that kind Providence, which hath taken her from this life of pain and misery, to the

enjoyment of an eternity of bliss, in the presence of the God whom in this life she loved and adored. Yet but a short time, and we shall follow. The longest human life is but a short space of time, and we may consider ourselves verging on the close—particularly myself, who am a number of years older than you. I can perceive my faculties, both bodily and mental, rapidly on the decline. My sated appetite for what is called the good things of this life, has often reminded me of old Barzillai's reply to king David, when invited by him to spend the remainder of his life at court.

"Please to tender my best respects to Mrs. Hall, if she still lives, and let me know from time to time, how you and my other friends are: for be assured I shall always regard with sentiments of esteem and friendship, the man who has, for so many years, been the tender and indulgent husband of my dear departed sister.

"Your affectionate brother,

"Wm. Owen.

"*Sullivan County, Aug.* 17, 1811.

"Mr. Joseph Eastburn."

On the death of his wife, Mr. E. relinquished altogether his mechanical occupation. The expense necessarily incurred by her long illness having now ceased, he found that his income from the investments in publick stocks, which his industry and economy had enabled him to make, was fully adequate to his own comfortable support, and also for contributing to the support of an aged and necessitous sister, as well as to some publick charities of which he highly approved. From this period therefore, he devoted his time exclusively, and with augmented assiduity, to his evangelical labours.

That part of the German Calvinist church in Philadelphia, to whom the English language had become more familiar and intelligible than that of their ancestors, dissatisfied with attending on the preaching of the gospel in what was to some of them almost "an unknown tongue," separated from their brethren in the year 1809, and formed a society by themselves. They at first met for worship in a large publick hall, in what was then and still is usually known by the name of the Old Academy. They applied to Mr. Eastburn to preach to them statedly, and it appears from his journal that he did so, from the latter part of July, 1809, till December of the same year, when the Rev. Samuel K. Burch, to whom they had given an invitation, arrived among them. This people, who have since become a flourishing congregation, in connexion with the Reformed Dutch Church, have always considered Mr. Eastburn as, in a sort, the father and founder of their religious society. When his stated labours among them terminated, they addressed to him a very affectionate letter, containing the sum of one hundred dollars, which they begged him to accept, not as a remuneration of his services, but as the expression of their sense of obligation to him, for what he had done to promote their spiritual interests. He immediately subscribed and paid over this sum to their treasurer, to aid the congregation in building their church—To the end of life he was peculiarly attached to this people, and was much beloved by them.

The Sixth Presbyterian church in Philadelphia was, in like manner, greatly indebted, in its infant state, to the faithful labours of this devoted man of God. While they worshipped, in the court house of the city, before the erection of the church edifice which they now occupy, he scarcely ever failed to minister to them publickly, when they were not otherwise supplied: and his kind and assiduous attentions in visiting their sick, and in attending funerals and speaking at the grave, gave him a strong hold

on their affections, which he retained to the last. For a series of years, indeed, he seemed to be considered a kind of common property of the whole religious community, in the region where he was known. If an effort was to be made to establish religious worship, in a place where it had seldom or never been known —if appearances indicated that a revival of religion was commencing —if a destitute portion of country called for some occasional preaching—if extraordinary services were required at sacramental seasons—if a minister of the gospel, by reason of sickness or infirmity, could not perform his ordinary duties—if addresses were to be made on extraordinary occasions—on all these and numerous other occurrences, Father Eastburn was always looked to, and always, if compliance was possible, he cheerfully undertook, and most acceptably performed, the services to which he was called. Such was was the tenor of his life, till he in a measure became stationary, as stated preacher in the Mariner's Church.

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### EXTRACT FROM A SEA JOURNAL.

The editor's eldest son, JACOB GREEN, M. D., sailed for Europe in April last. He has transmitted to us his sea journal, from which we make the following extract—

"May 16th—The iron-bound coast of Erin lies full in view off our lee bow. And as the wind rose at night, and the weather became hazy, the captain paced the deck nearly all night, apparently in some anxiety. We were also approaching Kinsale, and I could not help thinking of the wreck of the *Albion*, and the loss of my friend Professor Fisher. My thoughts sought expression in the following lines—

The sun has sunk behind the west,
And heavy haze has filled the air;
Now weary landsmen seek their rest,
But now begins the sailor's care.

High on the north fair Erin's coast
Presents her steep and rocky shore;
There many a gallant ship is lost,
Amid the breaker's ceaseless roar.

Ill fated Albion on this reef
Was dashed in pieces by the wave,
Her anxious crew found no relief—
And here's lamented Fisher's grave.

In helpless hours of deep repose,
Defend me with thine arm of might,
O Thou whose eyelids never close—
Thou who hast form'd the day and night.

Thus will I lay me down to rest,
Secure within thy circling arm;
No anxious thoughts shall cross my breast,
No storms affright, no rocks alarm.

And if the morning radiance shine,
And blasts and mists of night depart,
O may the light of truth divine,
Shed its effulgence on my heart.

But shouldst Thou call me hence away,
And morning dawn no more for me;
In mansions of eternal day,
May I for ever wake with Thee."

# Reviews.

We have just received the Eclectic Review for June last; from which we extract the following short article, as serving to give a compendious view of the state of religion in Germany.

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*An die Evangelische Kirche zunächst in Sachsen und Preussen. Eine offene Erklärung von D. August Hahn, der Theologie ord. öffentl. Professor in Leipzig.* 12mo. *pp. xii. and* 140. *Leipzig.* 1827. *A Publick Declaration, addressed to the Lutheran Churches in Saxony, Prussia, and the neighbouring States: by Augustus Hahn, D.D. one of the Professors of Divinity in the University of Leipsick.*

The awful corruption of Christianity which has taken place in Protestant Germany, its character and operations, and the honourable, manly, and scriptural repulsion which has arisen against it in that very country, form a subject to which it is scarcely possible for us to pay an attention adequate to its importance. The pamphlet now on our table is the production of a gentleman who, a little more than a year ago, maintained a publick disputation at Leipsick, in favour of the truly evangelical and orthodox doctrines of Christianity, against Professor Krug, who came forward to support the Antisupernaturalist, or falsely called Rationalist opinions. We have been informed, that this disputation was attended by many persons who felt a profound interest in the subject, among whom were some of great eminence in station and learning; that it was conducted in a mutually respectful manner; that the advantage in point of argument and impression, appeared to remain with Dr. Hahn; and that the effect has been very great in arousing the publick mind, and in aiding the re-action which, from almost every quarter we hear, is powerful and increasing, on behalf of truth and holiness.

In this publication, Dr. H. writes with the most respectful temper towards his opponents, some of whom had been his college tutors and early friends, and in the tone of a man who is conscious of the goodness of his cause, and who knows how to defend it with talent and fidelity. After the preface and introduction, which we have found very interesting, he divides the work into three chapters: I. "The Nature and History of Rationalism;" which, by the induction of ample proofs, he shows to be the identical system, with some artful disguises, of Lord Herbert of Cherbury, and the other English deists of the seventeenth and eighteenth centuries. Chap. II. "The various efforts of the Rationalists to overthrow Bible Christianity." In this chapter, we have a disclosure of the art and management by which the disciples of the self-called Rationalist divines are first humoured as children, and kindly indulged to be "Faith Christians, the elementary pupils in religion;" are next improved into "Reason Christians;" and in the third and last stage, become "the Purer Christians, or the finished," whose essential principle is a perfect indifference to all doctrines and opinions, all systems, churches, and parties; and who place the highest point of religious wisdom in regarding all religions as alike good, alike true, alike false. The author pursues and examines the different modes and shapes under which persons who substantially reject every idea of Divine *authority* in Jesus and his apostles, represent themselves and get accredited as "Christian and evangeli-

cal" [the current term in Germany to designate the *Lutheran*, as distinct from the *Reformed* or *Calvinistic* church] teachers. The fundamental principle of the theory varies. Some lay it down, that Jesus and his disciples knew no more about the objects of religion, than other able and well instructed men among their contemporaries. Others say, that the doctrine of Jesus was, no doubt, the perfection of truth and reason; but we have no sure, satisfactory, and perfect documents to inform us what that doctrine was. The scriptures, therefore, must be made out to be partly mythical, or allegorically fabulous, partly legendary, like the old historical stories of every people;—or, the writers of particular books, suppose the gospels or the epistles, had mistaken the true meaning of Jesus their master;—or, whole books, or important portions of books, are cashiered as spurious, by the most unfair and wanton playing with pretended historical and critical arguments. "It is not a very long time since a man deemed himself to have attained no eminence in the literary world, if he had not made the attempt to show, that some one book at least, or some principal passage in a book, of our sacred writings, was not genuine." A more numerous and recent class, aware of the futility of these methods, set aside all the doctrines which are disagreeable to them, by supposing that Jesus, and perhaps some of his apostles, had better views and superior knowledge; but, perceiving that the age was incapable of understanding, or too gross-minded to receive, pure and simple truth, they accommodated themselves to the infelicity of their circumstances, and delivered the doctrines of reason in a dress and adorning derived from popular superstitions, old sayings and traditions, and national partialities. And thus, after millions of men, for seventeen hundred years, have been totally on the wrong scent for the genuine sense of scripture, *Immanuel Kant*, the restorer and reformer of Rationalism, has taught us how to strip off the shells and husks and pods, now no longer needed, and to obtain the fructification of pure and simple truth! These and similar subterfuges, Dr. Hahn impartially states; briefly hints at the evidence of their unreasonableness and falsehood; and though he never loses his respectful and amiable manner, yet occasionally allows to break forth the strong expression of a holy abhorrence. The statements of this chapter abundantly confirm the representations which *we* gave in a former article.*

Chap. III. "The faith of evangelical Christians, placed in contrast with the opinions of the Rationalists." This is executed in a striking and effective manner, by stating, in one series of the pages, the declarations of the Bible on the most important parts of revealed truth and obligation; and on the opposite pages, a selection of paragraphs, principally from *Wegscheider's Institutiones* and *Röhr's Letters*, which exhibit in their own terms, the opinions and professions of the Antisupernaturalists. The contrast of these opposite paragraphs is so strong, and the conclusions are so inevitable and so solemnly important, that the author deems it not requisite to enlarge much further. He adds a few concluding pages, in the spirit of reverential love to the truth of God, and of tender compassion for those unhappy persons whose errors and impieties he has faithfully laid open. Of this peroration, we are rather disposed to say, that, with respect to those "vain talkers and deceivers," those "wolves in sheep's clothing," his language is too mild

* See Eclec. Rev. July, 1827. Art. I. (Vol. xxviii. p. 1.)—[In our number for October last, we gave the substance of the article here referred to.—Ed. C. A.]

and gentle. Without doing violence to his own kindness of disposition, or his feelings of personal friendship, or to "the meekness of wisdom" which the Christian advocate should never lay aside, he ought to have brought forth a more powerful array of "the terrors of the Lord," against persons who, how decent and estimable soever may be their external characters, are plainly marked in the word of God as "men of corrupt minds, destitute of the truth,—false teachers, who privily bring in damnable heresies,—scoffers, walking after their own lusts,—wresting the scriptures to their own destruction,"—betrayers and guides to hell of the souls whom they pretend to lead to "*God, virtue, and immortality.*" This is one of their favourite phrases!

With peculiar pleasure we subjoin the following extract from a letter of an American Lutheran clergyman, who visited last year the land of his ancestors, the Rev. B. Kurtz. For this interesting document, we are indebted to a new American periodical,* which has also done us the honour to extract largely from our former articles upon the *Neologism of Germany.*

"Erfurt, Kingdom of Prussia;
Augustine Monastery,
*Luther's Cell;* May 14, 1827.

"Dear Brother S.—From the heading of my letter, you will perceive that I have selected a very interesting place to write in. Yes; it is a fact, that I am at present in the Augustine Monastery in Erfurt, seated in the monastic cell of the immortal reformer, at the same table at which he so often sat and wrote, with his Bible lying at my left hand, his inkstand at my right, and manuscripts of him and Melancthon his coadjutor suspended in a frame to the wall in my front; and several other Lutheran relics, which are carefully preserved in the cell to gratify the curiosity of strangers and travellers, who, when they come to Erfurt, never fail to visit this little room with one window, and record their names in a book which is kept here for that purpose.

"—In Germany the religion of the Redeemer is gaining ground. *Rationalists* so called, by which is meant a large and learned class of people in this hemisphere, somewhat similar to our Unitarians,—yet, whose principles are even more objectionable than those of the rankest Socinians,—are beginning to be ashamed of themselves; and, though they formerly gloried in the name of *Rationalists*, they now entirely disclaim the appellation; and their ranks (a few years ago so formidable) have of late been considerably thinned by the increasing and overpowering influence of true evangelic religion.

"In Berlin,—where I spent seven weeks, and therefore had an opportunity to become acquainted with the state of religious matters, the cause of Christ is triumphant. A few years since, this great city was in a most deplorable condition, both in a moral and a religious point of view. Christ was banished from the pulpit, as well as from the desk of the professor; unbelief and scepticism were the order of the day; and he who dared to declare his belief in the scriptures as the inspired word of God, was laughed at as a poor ignorant mystic. And now, the very reverse of all this is the fact. In no city have I met with so many humble and cordial followers of the Lamb. In the University* a mighty change has taken place: and from almost every pulpit, the cause of the Redeemer is ably vindicated, and the efficacy of his atoning blood is held forth and proclaimed, in strains at which the very angels cannot but rejoice, and which the stoutest heart is often unable to resist. We also meet with Bible societies all over Germany; and in Saxony, the Lutheran church is, at this moment, forming a missionary society for the evangelization of the American Indians."

Should our English prudence whisper, that possibly the impressions made upon Mr. Kurtz's mind may have been from data too limited, and that the change described is too sudden and too extensive to be fully credible; or that his affection for the land of his fathers and his American ardour may have disposed him to contem-

* "The Spirit of the Pilgrims;" [*i. e.* the original English settlers in America;] page 106. Boston; February, 1828.

* A flourishing University,—with about sixteen or seventeen hundred students, and a proportionable number of professors.

plate too partially the pictures of religious renovation which his Prussian friends set before him;—then, let every deduction be made that can be reasonably demanded from the testimony of a witness of unquestionable integrity, and surely enough will remain to awaken our joy and lively gratitude to the God of all grace, whose mercy is often glorified in triumphing over the most daring opposition.

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A DECLARATION OF THE YEARLY MEETING OF FRIENDS HELD IN PHILADELPHIA, *respecting the Proceedings of those who have lately separated from the Society: and also showing the Contrast between their Doctrines and those held by Friends. Philadelphia. Printed by Thomas Kite. pp.* 32. 8*vo.*

When controversies arise among the members of the same religious community, we think that so long as they are carried on only in oral speech, and not brought before the publick in any written or printed document, they ought to be regarded as *family disputes*, with which none who are not members of that family have any right to intermeddle: And even when the press is employed to give publicity to the altercations which take place among the members of a particular religious denomination, we think it officious and to be regarded as justly offensive, for those who belong to other communions actively to take side in any controversy which relates only to the circumstantials, or peculiarities, of the litigating sect. It is far otherwise, however, when the contending parties come before the publick with discussions which involve any essential, or very important principles, of our common Christianity. This creates a common cause for all who name the name of Christ, because the prevalence of error in matters of fundamental importance, no real Christian can regard with unconcern, even if it should be confined to the sect in which it is advocated. But as there is always danger of its extending farther, and as it is moreover a publick impeachment of the articles of faith held by other denominations, they are directly concerned in the controverted subject; concerned to guard those with whom they are associated against being fatally misled; concerned, as responsible to their final Judge, to do all that they lawfully may, to arrest the progress of soul destroying error; concerned, in a word, to obey the inspired exhortation to "contend earnestly for the faith which was once delivered to the saints."

Now we know of nothing which strikes more directly at the very vitals of every thing which deserves to be called Christianity, than an open denial of the plenary inspiration, and the consequent supreme authority in matters of faith, of the holy scriptures; and a like denial of the proper divinity of the Lord Jesus Christ, and the necessity of the sinner's resting for salvation on the merit of his atoning sacrifice; and decrying as imaginary and unnecessary the renovating influences of the Holy Spirit. No system of religion which utterly and avowedly excludes these great principles, has any just claim to be regarded as a Christian system at all. By whatever name it may be called, it is in fact downright infidelity. Yet it is a matter of notoriety, that for some time past, the principles which have been specified, have been explicitly denied, and sometimes even treated with scorn, by a large party among the Society of Friends. We therefore not only feel ourselves at liberty to animadvert on these advocates of infidelity, but obliged in duty to do all in our power to prevent the influence and extension of their pernicious tenets.

We regard it as no evidence that the men of whom we speak are not infidels, because they pretend to spiritual illuminations and revelations. So did the Indian prophet, who not long since deluded nearly the whole of his unhappy tribe: And for ourselves, we would as soon be followers of Tecumseh as of Elias Hicks. It was indeed high time for those of the Society of Friends who have issued the pamphlet which has given occasion to these remarks, to disown all connexion and fellowship with these daring opposers of revealed truth: And in our judgment they have done well in distributing copies of this pamphlet among the members of the Convention of the Protestant Episcopal Church, and those of the General Assembly of the Presbyterian Church, who lately met in Philadelphia. Although Friends differ from these churches in regard to some of the ordinances of the Christian system, it was highly proper to let it be seen that they agree with them in the essential doctrines of the sacred scriptures—By doing this, they have saved themselves from sharing in the reproach of abandoning "the sure word of prophecy," to "follow cunningly devised fables."

The pamphlet before us is ably, temperately, and perspicuously written; although sprinkled a little with the peculiar phraseology by which Friends seem desirous that their compositions should be distinguished. After stating that the "declaration" was prepared "at a yearly meeting of Friends held in Philadelphia, by adjournment from the 21st of the fourth month to the 28th of the same inclusive, 1828," a belief is expressed that it was "important to preserve a faithful narrative of the schism which has taken place" in their society, or as they say, "among some under our name." They then take a short previous notice of the rise of their "religious society, and of the troubles which befel it during its infancy," the design of which apparently is, to show that the present troubles, afflictive and threatening as they are, should not cause discouragement, or shake their steadfastness in their "faith and discipline." The causes are next mentioned, which they say "have been operating for several years, to prepare the way for the introduction of the opinions" which have produced the recent schism. Then follows an account of the visits, teachings, and devisive measures of Elias Hicks, which we shall not pretend to detail. To this succeeds an exhibition of "doctrines, from works acknowledged by the Separatists, and which they have widely circulated for the purpose of disseminating their views:" this, it is said, is done "to contrast these doctrines with those which have been always held and professed by the Society of Friends from its rise to the present day." The doctrines of the Separatists, or Hicksites, are then stated, as laid down in their writings; and the contrast to them is chiefly made by quotations from the publications of Fox, Barclay, and Penn. It appears that the Separatists deny the plenary inspiration, truth, and authority of the scriptures; that they think the miraculous conception of the Saviour is questionable and rather improbable—that (says Hicks) "there is considerably more scripture evidence for his being the son of Joseph than otherwise;" that he was a mere man, and needing to obtain salvation in the same way as other men, and that he made no expiation for sin. But we may spare ourselves the trouble of making an epitome of Hicksite opinions. It is done to our hand in the pamphlet before us, and is as follows—

We are not left to conjecture the opinions of those who have separated from us, respecting our Lord Jesus Christ, nor to draw our conclusions from a few isolated expressions; their views upon the subject are delivered in unequivocal terms.

and are diffused through most of their discourses and writings. By the extracts we have made from the discourses of Elias Hicks and the doctrinal publications of the Separatists, it is plain that they directly assert, That it is impossible for spirit to beget a material body—that they cannot suppose that the body of Jesus Christ was begotten of God—that before the day in which it was declared, I have begotten thee, the Son of God could not have existed—that nothing visible can be a Son of God—that he had no more light given him than would enable him to fulfil the law, the same as the other Israelites—that he was but an instrument and servant of God—that he was raised above the mere human character by the same means, and in the same manner, that every other righteous man is—that he was put upon a level with us—that God who is equal and righteous in all his ways, never can set him above us, because if he did he would be partial—that Christ was the Saviour of Jesus Christ—that we need not say that it is his spirit, but only that it is the same spirit, a *portion* of which was in him—that we come up into an equality with him—that Jesus could do no more than to recommend to the Comforter—that when he had done this, he had done his office—that he never directed to himself—that he was only an outward Saviour, a figure of the Comforter—it was the soul that wanted salvation, but this no outward Saviour could do, no external Saviour could have any hand in it—that Jesus Christ was not the hope of glory—that it is not that outward manifestation which it concerns us to have an interest in—that to suppose that all the fulness of God was in Christ, is to take him out of every other part of the world—that it is declared he was limited in knowledge, power, and action—that they believe not that he possessed the spirit of God without measure—that he was not God—that we may have access to God without any mediator—and lastly, that ascribing a proper divinity to Jesus Christ, making him the foundation of every Christian doctrine, and asserting that the divine nature essentially belonged to him, is among the darkest doctrines that have ever been introduced into the Christian church.

On the offering of our Lord upon the cross as a sacrifice for sin, Elias Hicks remarks: "But I do not consider that the crucifixion of the outward body of flesh and blood of Jesus on the cross, *was an atonement for any sins but the legal sins of the Jews*," &c.—"Surely is it possible that any rational being that has any right sense of justice or mercy, that would be willing to accept forgiveness of his sins on such terms!! Would he not rather go forward and offer himself wholly up to suffer all the penalties due to his crimes, rather than the innocent should suffer? Nay—was he so hardy as to acknowledge a willingness to be saved through such a medium, would it not prove that he stood in direct opposition to every principle of justice and honesty, of mercy and love, and show himself to be a poor selfish creature, and unworthy of notice!!!" Elias Hicks's letter to N. Shoemaker.

He further says: "Did Jesus Christ the Saviour ever have any material blood? Not a drop of it, my friends, not a drop of it. That blood which cleanseth from all sin, was the life of the soul of Jesus." Quaker, vol. I. p. 41.

"And *there is nothing* but a surrender of our own will, that *can make atonement for our sins.*" Ibid. p. 196.

"Nothing can atone for sin *but that which induced us to sin.*" Vol. II. p. 271.

"And what are we to do? We are to give up this life [our will] to suffer and die upon the cross; *for this is the atonement for all our sins.*" Ibid. p. 272.

**The statement here made is supported by quotations from the writings of the Separatists, more at large than we can afford space to quote. A farther statement is made at the close of the pamphlet, in connexion with the testimony which the Friends think it their duty to bear against the pernicious principles of the party they oppose, and with the declaration that "they cannot unite with them in church fellowship, nor own them to be of their communion." We think it proper to lay the whole of this before our readers. It is as follows—**

Besides the palpable errors we have enumerated, Elias Hicks and his adherents deny that mankind sustain any loss through the fall of Adam,* asserting that children come into the world precisely in the condition he did.* They also deny the existence of any evil spirit by which man is tempted, distinct from his own propensities.† "Heaven," they say, "is a state, and not a place by any means."‡ "Belief," with them, "is no virtue, and unbelief no crime:"§ and however at times they may make high pretensions to

* See Quaker, 1 Vol. p. 183, and Phil. Ser. p. 66.

† Phil. Ser. p. 163, 166, 257, 258.

‡ New York Ser. p. 93.

§ Quaker, 1 Vol. 146.

the divine light, it is evident that the guide which they follow is their own benighted reason.

Elias Hicks says: "In those things which relate to our moral conduct, we all have understandings alike, as reasonable beings; and we know when we do wrong to our fellow creatures; we know it *by our rational understanding*—WE WANT NO OTHER INSPIRATION THAN REASON AND JUSTICE." Again: "If we *transgress against God*, or even against our fellow creatures, the *act* hath its *adequate* reward, and *it* will make us sorry for what we have done—that is we shall be losers by it, and gain nothing, for no man shall gain by doing evil" "He [the Almighty] has set good and evil before us, and *left us* to elect for ourselves." Quaker, vol. II. pp. 258–9.

As regards morality, they want no other revelation than reason and justice, and when we transgress against God, the *act* will make us sorry for what we have done, that is we shall be losers, and gain nothing. While they speak much of the necessity of divine revelation, reason is held up as the "balancing and comparing principle," by which we are to test those revelations, and decide whether they are "imprudent," or "counterfeit."* A simple and child-like reliance upon that *faith* which is of the operation of the Holy Spirit of God is thus disregarded, and the proud reason of man exalted into the seat of judgment. We need not therefore be surprised at the unsound opinions which they entertain, the contemptuous manner in which they treat the inspirations of the Holy Spirit, contained in the scriptures of Truth, and the very irreverent and unworthy sentiments respecting the blessed Saviour and Redeemer of men, with which their discourses and writings abound, as if it were a chief object, to decry the Holy Scriptures, and to degrade the Lord of life and glory.

The contrast between the Christian principles of our religious Society, and those held by the Separatists, who have adopted the anti-scriptural sentiments of Elias Hicks, must be strikingly obvious to every unprejudiced mind. The sorrowful effects of these principles in deranging the order and subordination necessary to the well-being of our religious Society, the disunity and discord produced by them in meetings and in families, have been very fully developed in the last five years, not only within the limits of this Yearly meeting, but also in many other parts. We believe it right to bear our decided testimony against such principles, as tending to destroy all faith in the fundamental doctrines of the Christian religion, and to break asunder the bands of civil and religious society. And we further declare, that as such who entertain and propagate them, have departed from the teachings of the Holy Spirit, which would have preserved them in the doctrines of Christ Jesus and his apostles, we cannot unite with them in church fellowship, nor own them to be of our communion; neither can we correspond with any meetings or associations, holding those principles, and set up in violation of the excellent order, which has been instituted among us in the unfoldings of Divine wisdom. While we believe it to be a religious duty, thus to stand forth in the defence of the gospel of Christ, against the spirit and principles of libertinism and infidelity, we have no doubt, that many who have joined in the present schism, have been led into it, by the influence of misrepresentation and unfounded prejudice against their brethren, and without a full knowledge of the principles of their leaders. For such as these, we feel deep regret and tender solicitude: and it is our fervent desire for them, and for all others who have departed from the right way of the Lord, that he may be pleased to renew the visitations of his love and light to their souls, and in his own time, gather them to the fold of Christ's sheep, where they may go in and out, and find pasture.

In contemplating the merciful extension of divine help with which Friends have been favoured from time to time, enabling them to endure many close conflicts, and to stand fast in the support of our Christian principles and discipline, we desire to commemorate the Lord's goodness, and to place our confidence in him alone, firmly believing, that as this becomes the living concern of the members of our religious Society generally, he will more and more exalt and glorify the name of his beloved Son, our Lord and Saviour Jesus Christ, in and amongst us; to whom with the Father be ascribed all honour and praise now and forever. Amen.

Signed by direction and on behalf of the Yearly Meeting.

SAMUEL BETTLE, Clerk.

* N. Y. and Phil. Ser. p. 90, 93, 208.

**Discord and strife will always be subjects of regret to benevolent minds, wherever they may occur, or from whatever cause they may arise. Yet it should be recollected that truth and purity are even more precious than peace itself—"The wisdom that is from above is *first* pure, *then* peaceable." "If it be *possible, as much as in you lyeth*, live peaceably with all men," is the**

Divine injunction—plainly intimating that it is sometimes *not possible*, not in our power, to do our duty and yet to live in peace. And if ever Christian duty required the better part of a religious society to sacrifice peace to a good conscience, we think the case had occurred in the Society of Friends, when the pamphlet before us was issued.

For some years past, we have, with great pleasure, observed in the yearly epistles of this Society in England, a more open and explicit recognition of some of the leading doctrines of the gospel than we had seen before. We have also remarked, in some of the other writings of the members of this society, not only a statement, but an illustration and defence of evangelical truth, that has given us much gratification. In the publications of Joseph John Gurney, with the exception of what relates to the sacraments of the Christian church and a regular gospel ministry, we know not to what we could object; and he is unquestionably one of the ablest writers of the day. In the Quaker system there are, in our judgment, two deficiencies, inseparably connected; namely, the want of early systematick instruction in religion, and a publicly acknowledged formula of faith and church order—and to these deficiencies the late disturbances, as well as several in former times, may, we think, be fairly traced. The youth of this Society, male and female, are, in many respects, well educated; perhaps, in some places, they are better educated, so far as literature and general mental culture are concerned, than those of other religious communities. But it is admitted in the pamphlet before us, that, of late at least, early religious education has been neglected. In assigning the causes of the heresy which has recently become so rampant among them, it is said—

> But one of the most fertile sources of evil, has been the neglect of many of our members, in not bestowing upon their offspring a guarded religious education; labouring to imbue their susceptible minds with the saving truths of the gospel, and habituating them to frequent reading of the Holy Scriptures. For want of this godly concern on the part of parents and teachers, many of our youth have grown up in great ignorance of those all-important subjects, as well as of the history and principles of our ancient Friends; so that many have fallen an easy prey to the cavils and sophistry of designing men, who were seeking to lead them astray, by infusing doubts into their minds respecting the truths of the Christian revelation.

For ourselves, we much doubt whether the sacred scriptures (certainly the only infallible standards of faith) will be read and regarded as they ought to be, by any description of associated Christians, who have not a digested summary of the cardinal truths of revelation, which they teach to children and youth, and regard as articles of faith, by which all the members of the association are to be discriminated. We have heard of no Bible classes among Friends; and we are persuaded that if there had existed in the Society any publickly acknowledged symbol of faith, to which an appeal might have been made, Elias Hicks could never have gone to the length he did go, before he was arrested. In the pamphlet under review, we find an appeal to the writings of early Friends, and a reference to "a declaration of faith," made by the Society in the year 1693; and beyond a question, the quotations given show, that the Separatists hold doctrines inconsistent with what is alleged from these accredited writings. But we mistake if any of these writings have been regarded by the Society as authoritative; or as containing a standard of faith and order, to which an assent of members was ever required, and by which, of course, they might be tried. We also mistake, if there have not been other writings, which have been much esteemed and cir-

culated among Friends, from which the Separatists might make quotations, which would afford at least a plausible countenance to some of their pernicious errors. Whether the late schism will lead to a supply of the deficiency to which we have thus adverted, we know not. Our chief concern is not with Quakers, but with Presbyterians—We have among ourselves a number of *no creed* advocates; and if our church needed a solemn warning to beware of them, she certainly has had it, in what has lately been witnessed in the midst of us.

## Literary and Philosophical Intelligence, etc.

The Asiatic Society of London has opened communications with numerous learned and scientific bodies, from the Universities of Oxford and Cambridge to the London Mechanics' Institution, with a view to procure every species of information and assistance for promoting oriental knowledge and improvement.

Returns laid before Parliament state, that between Nov. 1826 and Jan. 1828, there was paid into the Savings Banks in England 1,391,000*l.*, and paid out 317,000*l.* In Ireland, 316,000*l.*, and paid out 148,000*l.*

An elaborate memoir was lately read by M. Cordier, before the Academy of Sciences, in Paris, to prove, that the temperature of the earth increases rapidly towards the centre; that only the external crust is cooled; but that at about fifty leagues deep, the whole mass is in a state of fusion. The largest volcano, M. Cordier considers, would be a mere bubble of this mass of liquid fire. This ancient hypothesis, thus attempted to be proved by the inductions of modern science, is stated to be widely received as probable by the French geologists.

M. F. Cuvier, in an essay lately published on the domestication of mammiferous animals, urges, that many animals hitherto useless to man, might be rendered of great service to him. After deducting all those which are too weak, or too stupid, or unsocial, or mischievous, for domestication, he enumerates others which he thinks might be employed with advantage. The seal, he thinks, might be trained for fishing, just as the dog for the chase; the tapir, which is at present destroyed whenever found, he says, would be preferable to the hog for food, with the advantage of greater size and docility; the alpaca and vicugna, would answer both as beasts of burden and for their admirable fleece, besides, being double the size of sheep; all the solipeda might be domesticated, as well as the horse or ass: the zebra, in particular, with the quagga, and the dauw, he urges, would be highly serviceable.

In a late official report, by Captain Herbert, on the geology of the Himalaya mountains, it is stated, that they present no fewer than twenty-eight peaks which overtop Chimborazo, in the Andes (one of them being 25,000 feet in elevation;) forty-four which tower above the second height of the South-American summits, and a hundred above the third. The geological formation is Gness. There is no trace of volcanos. Coal has been discovered at the foot of these stupendous altitudes.

A deposit of fossil plants, containing, it is stated, nearly fifty species, all different from any genera now known in England, has lately been discovered in a coal stratum near Scarborough.

The inhabitants of Lutterworth, have entered into a subscription for a bronze statue of Wickliff, to be erected in that town. He is to be represented with a Bible in one hand and his staff in the other.

It has been found inexpedient in practice to attempt to give to steam vessels much more rapid velocities than those usually employed, in consequence of the accelerated increase of the resistance of the water, which is as the cube of the velocity. If a twenty-five horse power give a motion of five miles an hour, it would require a two hundred horse power to give a motion of ten. By one-horse power is meant a force equal to the impulse given by 40 cubic feet of water falling through 10 feet; and so on for higher powers.

The number of Gipsies in England was estimated, sixty years ago, at 40,000, and it is not thought to have since decreased. They are every where the terror of the peasantry; and it is stated that, within ten miles of London itself, a tribute, not unlike that formerly exacted in wild parts of

the country under the name of black mail, is paid to them by farmers, to protect their property from their incursions.

An indefatigable phrenologist, M. Vimont, has been labouring six years "without the loss of an hour," and at an enormous expense, in collecting and preparing twelve hundred remarkable skulls, besides numerous casts and models. Among others mentioned, is, "that of the last man who was racked at Rouen," with many more of "the most interesting objects."

M. Arago, the French astronomer royal, lately presented to the Academy of Sciences, some specimens of sand, vitrified by lightning. Large masses of sand thus vitrified, have been found in different parts of the world.

The number of schools on the plan of mutual instruction in Denmark, has greatly increased within the last few years. At the conclusion of 1823, there were in all Denmark only 507 schools of this description. At the end of 1824, there were 1017, in 1825, there were 1707, and in 1826, no fewer than 2007.

The Russians have, in Count Alexander Pusckin, a poet, whom say the foreign Journals, they cannot unjustly compare to Lord Byron, in originality, power, genius, and immorality. When a student at Zarskozela, he composed an ode to Freedom, for which he was ordered to a distant province, by the Emperor Alexander. The Emperor Nicholas, soon after his accession, recalled the young poet, and is reported to have said to him, You possess great talents, which will soon develop themselves. Follow freely the bent of your genius, and if you find any obstructions from the censorship, come to me.

The celebrated traveller, Edward Ruppel, is on the point of setting out to Abyssinia, with the purpose of exploring those parts which have not hitherto been visited by any European. The Senate of Frankfort, by an unanimous resolution, has granted him 1000 florins of annual income, for the ensuing seven or eight years, as well in acknowledgment of his former services, as to enable him, agreeably to his wish, to continue his scientific travels and researches.

We lament to see it stated, that young Park has become another victim to African enterprise. A letter from Cape Coast Castle, to Mr. Secretary Hay, announces that he died in the Akimboo country, a little to the south-east of Accoa, some time in October.

A very complete French and Arabic Dictionary, by Ellicis Boether, late Professor of Arabic, in the Ecol Royale des Langues Orientales, at Paris, is now publishing under the patronage of Clermont Tonnère, by Cocassin de Percival.

The Rev. F. A. Cox, LL D., is preparing a Translation of the chief works of the celebrated Massillon, to be issued in parts, at moderate intervals of time.

# Religious Intelligence.

## DOMESTIC.

### STATISTICAL REPORT OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.

*Prepared by the Rev. Ezra Stiles Ely, D.D. Stated Clerk of the General Assembly.*

The General Assembly of the Presbyterian Church in the United States of America, on the 1st of June, A.D. 1828, had under its care, *Sixteen Synods*, viz.

I. The Synod of Albany, containing the Presbyteries of 1. Londonderry, 2. Newburyport, 3. Champlain, 4. St. Lawrence, 5. Ogdensburg, 6. Oswego, 7. Oneida, 8. Otsego, 9. Albany, 10. Troy, 11. Columbia.

II. The Synod of New York, containing the Presbyteries of 1. Hudson, 2. North River, 3. Long Island, 4. New York, 5. New York Second.

III. The Synod of New Jersey, containing the Presbyteries of 1. Newark, 2. Elizabethtown, 3. New Brunswick, 4. Newton, 5. Susquehanna.

IV. The Synod of Geneva, containing the Presbyteries of 1. Chenango, 2. Cortland, 3. Onondago, 4. Cayuga, 5. Geneva, 6. Bath.

V. The Synod of Genesee, containing the Presbyteries of 1. Ontario, 2. Rochester, 3. Genesee, 4. Niagara, 5. Buffalo.

VI. The Synod of Philadelphia, containing the Presbyteries of 1. Philadelphia, 2. Newcastle, 3. Lewes, 4. Baltimore, 5. The District of Columbia, 6. Carlisle, 7. Huntingdon, 8. Northumberland.

VII. The Synod of Pittsburgh, containing the Presbyteries of 1. Allegheny, 2. Erie, 3. Hartford, 4. Redstone, 5. Steubenville, 6. Washington, 7. Ohio.

VIII. The Synod of the Western Re-

serve, containing the Presbyteries of 1. Detroit, 2. Grand River, 3. Portage, 4. Huron, 5, Trumbull.

IX. The Synod of Ohio, containing the Presbyteries of 1. Columbus, 2. Richland, 3. Chillicothe, 4. Lancaster, 5. Athens, 6. Miama, 7. Cincinnati.

X. The Synod of Indiana, containing the Presbyteries of 1. Salem, 2. Madison, 3. Wabash, 4. Missouri.

XI. The Synod of Kentucky, containing the Presbyteries of 1. Louisville, 2. Muhlenburgh, 3. Transylvania, 4. West Lexington, 5. Ebeneezer.

XII. The Synod of Virginia, containing the Presbyteries of 1. Winchester, 2. Hanover, 3. Lexington.

XIII. The Synod of North Carolina, containing the Presbyteries of 1. Orange, 2. Fayetteville, 3. Concord, 4. Mecklenburg.

XIV. The Synod of Tennessee, containing the Presbyteries of 1. Abingdon, 2. Union, 3. Holston, 4. French Broad.

XV. The Synod of West Tennessee, containing the Presbyteries of 1. West Tennessee, 2. Shiloh, 3. Mississippi, 4. North Alabama.

XVI. The Synod of South Carolina and Georgia, containing the Presbyteries of 1. South Carolina, 2. Bethel, 3. Hopewell, 4. Charleston Union, 5. Harmony, 6. Georgia, 7. South Alabama.

The foregoing 16 Synods comprehend 90 Presbyteries, under whose watch and government, are returned *Twelve Hundred and Eighty-Five* ordained Ministers; 194 licensed preachers; 242 candidates for the gospel ministry, who are pursuing their studies; 1968 churches; and 146,308 communicants, of whom 15.095 were added the last year, on examination, or by certificate. If we subtract the communicants removed by certificate from one church to another, and those removed by death, we shall find the actual increase of communicants in the year ending May 1st, 1828, to be 11,023; and the actual increase in the year ending May 1st, 1827, amounted to 7793. The increase of the last year was greater than in the year previous, by 3230.

The adults baptized the last year were 3389; and the infants 10,790; making a total of 14,179 baptisms; which exceed those of the year ending May 1st, 1827, by 785.

From *six Presbyteries* no returns have been made this year, of additions to the church, baptisms, and pecuniary collections. In the eighty-four Presbyteries which have reported, are included several hundred churches which have made no returns, last year, to their respective Presbyteries.

The funds collected and reported, are $23993 59 for missionary purposes; $2851 36 to defray the travelling expenses of commissioners to the General Assembly; $516 13 for the clerk hire, and other contingent expenses of Presbyteries; $3353 69 in aid of Theological Seminaries; and $8023 29 for the education of poor and pious youth who have in view the gospel ministry.

The vacant churches actually returned are 591; but we may safely say, since six Presbyteries are not brought into the account, that there are now 636 churches, duly organized in our connexion, which have neither pastors nor stated preachers; nor any but occasional missionaries to break unto them the bread of life. Our licentiates and candidates amount to no more than 436 persons; so that were they all actually settled in our vacancies, 200 congregations would remain destitute of spiritual guides. Before, however, our candidates can be fitted for, and introduced to their work, new congregations will be multiplied more rapidly than preachers; unless our lamentable deficiency in the number of our labourers should discourage their organization in the Presbyterian form. Of our ministers, 226 supply 502 churches; being intrusted with from two to four each. Of our ministers, thirty are pastors of congregational churches, not under the care of any Presbytery.

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### GENERAL ASSEMBLY'S MISSIONS.

*New York, July 28th,* 1828.

To the Executive Committee of the Board of Missions of the General Assembly.

*Brethren—*

In prosecuting my agency, I preached on the 20th of July, in the Presbyterian Church at Cold Spring, Cape May county, New Jersey. This seemed to be a suitable time for visiting that place, on account of the many strangers collected there at the season for bathing, who might, through a divine blessing, be excited on the subject of the Assembly's Missions; and carry some new and favourable impressions into the congregations to which they belong. It was deemed inexpedient to solicit any *subscription* in the Church at present, in consequence of the commendable effort which they made a few weeks since, to assist the missionary operations of a society in New Jersey, by pledging themselves to pay nearly $800 dollars. This congregation has also within a few years removed their old place of worship, and erected a new, handsome, brick edifice; the expense of which induced them, for some years past, to omit the annual mis-

sionary collection. The members of session, however, resolved at my suggestion, to recommend the taking up of this contribution; and accordingly, after I had preached on the occasion, the gifts of the people were received. On the Monday following the Rev. Alvin H. Parker, the pastor, who enters with spirit into the benevolent operations of the day, and has proved, under God, a great blessing to the people of his charge, paid to me the amount of $23.10. Subsequently Mr. Enoch Foster, one of the Elders of the Church added 1.00; informing me that he did not wish to enrich himself by sending strangers to Church in his waggon on the Lord's day; and the dollar was the sum received in that way. You know, that the persons who visit the Capes of Delaware, for the purpose of sea bathing and recreation, are dependent on the inhabitants to carry them a distance of four miles to Church. Usually they received from $1.00 to $1.50 for taking five persons to and from the place of worship. I had proposed that each owner of a waggon should give fifty cents to the Board of Missions; and I believe most of them who were present complied; but Mr. Foster and Mr. Edmonds well judged afterwards, that they and their neighbours ought to give double that sum, or the whole of their profits for a species of labour which is not only lawful, but highly proper, on the Sabbath. It occurs to me to suggest, that hereafter every conscientious farmer at Cape May should consecrate to religious charity whatever he may receive for transporting the visiters at the Capes to Church; and such a measure, if adopted, would average at least $15.00 per Sabbath, for eight weeks in succession, and yield $120.00 to the cause of religion. In this way of proceeding, if they labour on the Lord's day, it will be in a case of necessity and mercy, and for the profit of the Church of Christ. During my short stay at Cape Island, I preached at two funerals, and twice on the Sabbath.

One of the funerals was that of Mr. Matthew Whilldin, who died at about 87 years of age, and had been an exemplary elder; and, indeed, under God, a father of the congregation, for half a century. The *advice* of this truly good man nearly amounted to law throughout Cape May county; which had frequently selected him as delegate to the House of Representatives and to the Senate of his State. About thirteen years ago, he experienced such a state of mind as afflicted the pious poet Cowper for many years; and in a season of despair he attempted to hang himself in his garret. He remembered, however, that in the moment of swinging himself off, he cried out, even when erroneously believing he had committed the unpardonable sin, "God be merciful to me a sinner;" and strange to tell, in the very moment of suspension, the halter, of the common size for securing a horse, was torn asunder by his weight. For some months after this temptation and deliverance, his sense of his sin against God would not permit him to occupy the seat of the eldership, or lead in social worship. After his restoration to his right mind, he became, and continued, to the end of his life, a more active and useful elder than he had been before. In allusion to this period of his life, he said to me, in his last illness, "I have endured many severe trials in life," having buried the partner of his youth, a favourite son in the bloom of his manhood, and several other children; "but none of them, nor all of them, could be compared to a sense of God's displeasure; to the hidings of his face." He was kicked by a vicious horse, which some knave had imposed upon him as gentle, and suited to an old man; and with the bruise and fracture of his leg he suffered much; but he opened not his mouth in repining. All was peace and joy in the Holy Ghost with him; so that he had no choice of his own whether to live or to die.

His last will exhibits such integrity as is rarely to be met with in our depraved world; and such as merits for him a distinguished place in the company of those of whom the world was not worthy.

A guardian had sold the farm of an orphan boy. Mr. W's only surviving son had bought that farm, for ready cash, for less than it was worth; and the guardian having received the orphan's money had expended it, and become insolvent. What now does this incorruptible Presbyterian elder? He bequeaths his own house, and the best half of his farm to this orphan boy; on condition that when of age according to law, this orphan shall quit claim in favour of his son, to that very property which he had purchased of the insolvent guardian: but should the orphan boy refuse to confirm that title, and choose to recover to himself by course of law the inheritance of *his* father, then Mr. Whilldin grants the homestead to his own son; being determined that the orphan should not suffer by his child, even though the innocent occasion of his being rendered pennyless.

This brief biographical sketch of one of our elders will not prove, I trust, unacceptable; even if it should be thought somewhat irrelevant to my agency.

Yesterday, the 27th of July, I preached on the subject of our missionary operations in the eighth Presbyterian Church in this city, which is under the pastoral

care of the Rev. Dr. Rowan. He cordially co-operated with me in promoting the fifty-cent contribution throughout our communion; and after the blessing was pronounced, recorded his own name and that of his wife on our list; being followed by his elder's and a hundred subscribers, of sums from fifty cents to five dollars. His session purpose to prosecute the business.

In the afternoon of yesterday, I preached in Canal Street Church, which is under the pastoral care of the Rev. R. M'Cartee: who promptly and cheerfully seconded my efforts. He was followed by males and females, the old and young, the rich and poor of his congregation; and we may expect fifty cents for each of the 552 communicants in his flock.

In the evening I presented our claims to a general co-operation from all the members of the Presbyterian Church in the United States, to the Laight Street Church, under the pastoral care of the Rev. Samuel H. Cox, D. D. He received me as the General Agent, with great kindness; and with his characteristic frankness, told me that his congregation cheerfully contributed to the Commissioner's fund from a regard to the importance of our General Assembly; but had not given any thing to our missionary fund, from ignorance of our operations and necessities, and from a belief that their funds for missions could all be employed to more advantage in some other way. He was willing, however, to know the truth, and have his people know it. I believe that this candid brother, and his session are now satisfied, that our Board has been the means of organizing hundreds of Churches; and ultimately of supplying hundreds of them with pastors; and I am greatly in error of opinion, if *the Laight Street Church* will not hereafter do as much for us as any other church in the city; while for foreign missions, and especially the American Board of Commissioners, its members are doing more than any other congregation in America.

My aim, at present, is not so much to obtain present donations, as to excite an intelligent, spirited determination to labour together with our Board in the missionary cause; that thus in the information and right disposition of our fellow communicants we may have our best permanent fund.

I have received, of the Middletown Congregation, Delaware Co. Pa. $20.00 towards the support of their stated supply, Mr. Robert M'Cachren, and paid the same to him. In my own congregation I have received from widow Tabitha Earl, and widow Ann Mills, 50 cents each; from Mr. John Brown $1.00; and from collection at the monthly concert $5.50. Of the members of the Rev. John H. Kennedy's congregation in Philadelphia, Col. Conrad Hanse for himself and wife and daughter Mrs. Sarah Hunt, has paid $1.50.

In Dr. Rowan's congregation, he paid me in advance for this year's contribution for himself and wife $1.00; Mr. Charles Oakly paid $5.00; Mr. John Walker for himself and four members of his family $2.50; two members not named, $1.00; a friend of the cause 50 cents; Mr. Thomas Reed for himself and wife $1.00; and each of the following persons 50 cents each; viz: Messrs. Ebenezer Burrill, John Cowan, Stephen Myers. Jacob G. Dyckman, Robert Halliday, John Haught, A. Carhart, ——— Cole, James Chambers, and J. Belshaw.

I remain your brother, and agent,

EZRA STILES ELY.

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## FOREIGN.

*From the Missionary Herald.*

### BOMBAY.

#### EXTRACTS FROM COMMUNICATIONS OF THE MISSIONARIES.

*Joint Letters.*

It is stated by the missionaries, that, in January, 1827, they printed a report of their labours and progress, and forwarded several copies of it to the Corresponding Secretary, which have not, however, been received. The written communications have in consequence been brief. Several extracts are subjoined. And, first, from a joint letter, dated March 9, 1827.

Much time and pains are bestowed on the revision of our Mahratta New Testament preparatory to another edition. We have sent into various parts of the country to obtain from Europeans and natives remarks on the former edition, and they have been received from several sources, especially from our brethren of the Scottish mission, and are expected from others.

We have felt ourselves obliged to excommunicate the young man Manuel, whom we had received into our church. He seems now much dejected, is out of health, and manifests some favourable, but not satisfactory, signs of penitence. He has not fully connected himself with the idolaters, his friends. We pity him, mourn for him, and desire divine mercy in his behalf.

Samuel, the Jew, (or rather Israelite, for his people here call themselves after Israel, and not Juda,) employs what time can be spared from that occupied in the inspection of the girls' schools, in studying Hebrew. The Madras Society's

school here for teaching the Jews Hebrew, like their others in Cochin, is in a prosperous state, under the care of Mr. Sargon, a converted Jew. But, in regard to this school, we are sorry that their vernacular language, the Mahratta, is so little attended to. Their teacher not being a native of the Mahratta country, understands even Hindoostanee but imperfectly.

Since our report was printed, one of us has been to attend Rev. Mr. Lillie (missionary at Belgaum,) who was out of health, on his return hence as far as Goa. The Mahratta language, with very slight provincialisms, is spoken even considerably beyond Goa. In returning, about thirty towns and villages on the coast, many of them never before visited by missionaries, were invited to embrace Christ as the only Saviour; and more than two thousand Tracts and portions of Scripture were distributed among persons who received them with great eagerness. Several of these places are large and populous, offering infinitely important fields for missionaries. Perhaps nearly as many other places, where this language is spoken, lie along northward on this coast. And a country, filled with such places, stretches 400 or 500 miles into the interior. We sigh for these millions of souls. We call for heralds of salvation.

While our own mission is so reduced, we greatly rejoice to know, that there are eight other missionaries, who labour more or less in the Mahratta language. Some of these, with one of the Surat brethren and ourselves, have been permitted to enjoy a second annual meeting. And though no convert, during the past year, had been received from among the heathen, yet evidence was exhibited that the Gospel is gaining some degree of influence among the heathen, and here and there a trophy among Europeans. We were also much refreshed by familiar consultation and sympathy, and by the united religious services in which we engaged.

A few months since, we enjoyed a visit from two of our Ceylon brethren, and heard from their own lips the recent triumphs of the Gospel in that island. On the 10th of October last, Mrs. Frost was married to the Rev. Mr. Woodward of Tillipally, and on the 19th of the same month, Mrs. Nichols was married to the Rev. Mr. Knight, of Nellore. Soon afterwards they left us, and we have since heard of their safe arrival and agreeable situation in those missions. Mr. and Mrs. Woodward had a perilous voyage, but escaped with their lives and a part of their baggage.

Extracts will now be made from a joint letter written nine months later than the one quoted above, that is, about the middle of December last.

Feeling the importance of having a written exhibition of the duties involved in a profession of Christianity, for the perusal and signature of natives, when they are received as members of the church, we have drawn up an outline of these duties, in the form of a confession and covenant, in the Mahratta and English. Our own little number, and two soldiers who live near us as pensioners, and with whom we have long had fellowship, have signed it as a new bond of union and pledge of devotedness to Christ. We have received no farther intelligence from our absent member Kaderyair, and the excommunicated Manuel has not been reclaimed. Omar, a tanner, of whose piety we had and still have some hope, was publickly baptized in June last: but having been induced to believe, that by refraining from any publick profession of Christianity at present, he shall procure a comfortable settlement in life for his two brothers, and having been severely threatened by them and by his neighbours, in case he should visit us, or receive us at his own house, he has been induced to absent himself entirely from the publick worship of God. He is, therefore, under our censure, and we have used with him every means of discipline except that of publick excision. This we have hitherto deferred, having some hope that he may yet be reclaimed, since he professes to practise some of the more private duties of Christianity.

The second edition of the Mahratta New Testament had advanced in the press as far as the middle of Luke. A second edition of 10,000 copies of the Mahratta Tract, entitled "Scripture History," was about being issued; also an edition of Watts' Catechism, in the Mahratta language. A second edition of a Tract exhibiting the history of our Saviour had been printed for the District Committee of the Society for Promoting Christian Knowledge.

During the past year, 1,500 portions of the Scriptures, and 7,350 religious Tracts, in the Mahratta, had been distributed. These were published by the mission. Besides these, about 500 of the District Committee's Tracts were circulated by the mission, and about 200 of Guzerattee Tracts, and 50 of the Tract called "The Heavenly Way" in the Hindoostanee language.

The number of Schools under the care of the mission, was 26—sixteen for boys, and ten for girls. The latter are generally instructed by females. The diminution in the number of boys' schools, was owing to the fact that several had been surrendered to Mr. Mitchell, Church missionary

at Tannah, and also to the reduced number of the missionaries, and their various and oppressive cares.

The following remarks *on specifick appropriations for the support of schools*, are recommended to the particular notice of the patrons of this mission. After stating that they are attentive to all specifick appropriations of this kind, the writers proceed:

In regard to those who contribute for the support of particular schools, we earnestly request them not to expect communications from us respecting those schools, as more urgent duties press heavily upon us. We must also observe, that we cannot be very precise in our appropriations. The teachers, the pupils, the attainments, the numbers in each, and even the place of the school, are necessarily liable to continual changes. We must presume that donors to any one of our objects, are friends to all of them; and that, desiring the salvation of men, they would not have us neglect greater duties for those which are less important, although the latter may relate more directly to themselves. We cannot engage beforehand, that the expense of any one school shall be a definite sum; nor do we think that we ought to engage to take the superintendence of schools beyond a certain extent, if at all. We believe we shall most effectually serve the cause of our Saviour, when left free to attend to the several objects of our mission in that proportion which circumstances shall from time to time require, and in such manner that they may all conspire in the highest degree to build up the Kingdom of our Redeemer in this country.

Our number of *charity scholars* remains the same as when we last wrote; and we do not consider that our duty at present requires an increase. If we preach the Gospel, and avail ourselves of the powers of the press, we must be absent from our houses a considerable part of the time; and if our wives superintend schools for native females, they must also be absent a portion of every day. We cannot, therefore, pursue the object of educating children in our families, without neglecting objects of greater promise.

We rejoice to be strengthened by the arrival of Mr. and Mrs. Allen, and that Mr. and Mrs. Stone and Miss Farrar may ere long be expected from Calcutta. Yet we cannot but hope, that these are not all the churches will immediately furnish. Places vacated by death, and perishing millions around us who have never heard of the Gospel, are continually calling for labourers.

It is stated in this communication, that Mr. Fyvie, of the Surat mission, was expected to return to England on account of impaired health, and that Mrs. Salmon, of the same mission, died in June, 1827. The Scottish mission, south of Bombay, had been strengthened by the arrival of Mr. Nesbit. Mr. Taylor, now the only missionary at Belgaum, had been cheered by five hopeful converts in consequence of his labours. Mr. and Mrs. Chater, of Colombo in Ceylon, were at Bombay at the date of the letter, on account of the illness of Mr. Chater. He had spent twenty-two years in India.

*Letter from Mr. Allen.*

Mr. Allen and his wife arrived at Bombay in the Milford, on the 27th of November, after a voyage of forty days from Calcutta. The commander of the Milford permitted a religious service to be held on the Sabbath, and as part of an English regiment was on board, a considerable audience attended. After having spent about twenty days at Bombay, Mr. Allen wrote to the Corresponding Secretary as follows:

We find the mission in a more encouraging state than we expected. Indeed I can hardly conceive of a more inviting field for missionary labour, than is now open before us in this place. The English people appear to feel considerable interest in our operations, and have contributed liberally for their support. The late governor, Mr. Elphinston, gave a donation last year of 500 rupees for female schools. Liberal contributions were also made by other individuals, so that above 2,000 rupees were raised in a few days for the support of free schools under the superintendence of American missionaries. Small donations are also occasionally sent to us, sometimes without any direction in respect to their appropriation, and at other times for some specifick object. The Company's chaplains in Bombay are evangelical men, and are decidedly in favour of missionary operations. A very great change is evidently taking place, not only in this place, but throughout India, in respect to the practicability and duty of enlightening and christianizing the native population.

The Bombay Missionary Union held its third annual meeting in this place last week. The missions represented by delegates were, the Surat mission, of the London Society, the Tannah mission, of the Church Society, the Bankote and Hurnee missions, in the Southern Concan, of the Scottish Society. Mr. Taylor, of Belgaum, did not come to the meeting, but sent a report of that mission. The meeting of the Union continued three days, and, judging from what has past, it seems likely to prove an anniversary of

much interest. The intelligence communicated from the various missions was of an encouraging nature. While the delegates from the respective missionary stations were in Bombay, a Tract Society was formed, which is to be auxiliary to the London Tract Society. The object of this Society is the distribution of Tracts in the Mahratta language as extensively as possible, and the principles on which it is formed secures the co-operation of all the missionaries on this side of India for this purpose. Several letters, in former years, had passed between the American missionaries and the Secretary of the London Society, on this subject. In this correspondence the latter urged the formation of an Auxiliary Society, encouraging us, in case it should be formed, to expect assistance from them. Thus far the attempt has succeeded much beyond our expectation, and we hope it will prove to be an institution of extensive usefulness.

The English boarding school was given up, and the scholars dismissed, some time ago. It is not likely to be resumed again.

A teacher of one of the female schools died a few days ago, who gave us some reason to hope she had experienced a change of heart. For more than a year past, she appeared to be an earnest inquirer after truth, and obtained considerable knowledge of Christianity. About four or five months ago, she was affected with a pulmonary complaint, from which she never recovered. During her sickness she was frequently conversed with on her spiritual state. She expressed her firm belief in Christianity, and her reliance on Christ for pardon and eternal life. She continued to do the same through her whole sickness, and appeared calm and resigned in view of death. She said her only hope was in Christ, and that her prayers were daily offered up to him. When her dissolution drew near, and her friends began to despair of her recovery, they assembled around, and called upon their idols to save her. Her strength was so much reduced, that she could say but little. None of us were present when she died, but her friends tell us, that she expired saying, "Lord Jesus, receive my spirit."

I have only room to add, that all the members of the mission are in good health, and are happy in pursuing their labours of love, among these thousands of idolaters.

I know nothing of special interest at this time, in the circle of our labours. That part of the population, who have shared the instruction of the missionaries in years past, have acquired considerable knowledge of Christianity, and are evidently becoming less attached to idolatry, though few appear disposed openly to renounce it, and embrace the religion of Christ. We hope we shall ever be remembered in the prayers of our American brethren, and that they will yet have occasion to rejoice over many converted heathen, in this mission.

I am, dear sir,
Yours in the Gospel,
D. O. Allen.

## SANDWICH ISLANDS.

(*Concluded from page* 285.)

### *Execution of salutary Laws.*

*July* 13.—The people assembled early this morning on the beach, to see inflicted the penalty of a law, which was proclaimed at this place by Kaahumanu, and which I mentioned in my journal nearly two years ago. Until within a few months, this law has been entirely disregarded both by the chiefs and by the people. Indeed there have been two chiefs of distinction, who have stood in the way of all law for the preservation of morality. Several months ago, a noted thief at Oahu was sentenced by Karaimoku, and Kaahumanu, and other chiefs, and put on board a vessel in irons for transportation to the island Kahurawe. The vessel arrived at Lahaina, and by a chief here the convict was taken out, and has had his liberty ever since. But that chief God in his providence has seen fit to remove by death. A few days ago a female arrived here in irons, under the same sentence, though not for the same crime, as the thief who was liberated. She had not only broken a law of the chiefs by devoting herself to the most infamous practices, but had also, both publicly and privately, expressed her contempt of all law, and that too after she had been frequently counselled by Kaahumanu, and as frequently promised reform. She had declared, that she would persevere in her iniquity, even though the chiefs should inflict the utmost penalty of the law. Last evening a council of the chiefs in Lahaina was summoned to meet this morning, and a crier went through the village inviting all the people to be present. Early in the morning, the council met, and the people assembled, and the two convicts mentioned above were brought forward.

The chiefs then unanimously expressed their approbation of the sentence that had been passed upon them by the chiefs at Oahu, and declared their determination to punish all who should be guilty of like crimes. They then called the governor of Kahurawe, to whom they committed the criminals, charging him to keep them

safely; at the same time telling him, that if they escaped from the island, he would be called to account for it.

They also called on all the people to be witnesses of their determination to stop the former iniquitous practices of the islands, and assured them that they should persevere in the new course which they had adopted. The convicts were then, in presence of the people, ordered to the canoes, and the multitudes dispersed.

The effect which their proceedings will have on the minds of the people, is yet to be learned, but it can scarcely be otherwise than beneficial.

*Death by a Shark.*

14. At nine o'clock this morning, while sitting at my writing desk, I heard a simultaneous scream from multitudes of people, *Pau i ka mano! Pau i ka mano!* (Death by a shark! Death by a shark!) The beach was instantly lined by hundreds of persons, and a few of the most resolute threw a large canoe into the water, and alike regardless of the shark, and the high rolling surf, sprang to the relief of their companion. It was too late. The shark had already seized his prey. The affecting sight was only a few rods from my door, and while I stood watching, a large surf almost filled the canoe, and at the same instant a part of the mangled body was seen at the bow of the canoe, and the shark swimming towards it at her stern. When the swell had rolled by, the water was too shallow for the shark to swim. The remains, therefore, were taken into the canoe, and brought ashore. The water was so much stained by the blood, that we discovered a red tinge in all the foaming rollers, as they approached the beach.

The unhappy sufferer was an active lad about fourteen years old, who left my door only about half an hour previous to the fatal accident. I saw his mother in the extremity of her anguish plunge into the water, and swimming towards the bloody spot, entirely forgetful of the power of her former god. As she followed the remains to the house, Mrs. Richards and myself accompanied her, and endeavored to assuage her grief.

The particulars I found on inquiry to be these. A great number of people, perhaps one hundred, were playing in the surf, which was higher than usual. Those who were nearest to the victim heard him screech, and perceived him to strike with his right hand, and at the same instant saw a shark seize his arm. Then followed the cry which I heard, which echoed from one end of Lahaina to the other. All who were playing in the water made the utmost speed to the shore, and those who were standing on the beach saw the surf-board of the unhappy sufferer floating on the water, without any one to guide it. When the canoe reached the spot, they saw nothing but the blood, with which the water was stained for a considerable distance, and by which they traced the remains whither they had been carried by the shark, or driven by the swell. The body was cut in two, by the shark, just above the hips, and the lower parts together with the right arm were gone.

Many of the people connect this death with their old system of religion; for they have still a superstitious veneration for the shark, and this veneration is increased rather than diminished by such occurrences as these.

It is only about four months since a man was killed in the same manner at Waihee, on the eastern part of this island. It is said, however, that there are much fewer deaths by the shark than formerly. This perhaps may be owing to their not being so much fed by the people, and therefore do not frequent the shores so much.

16. Received an invitation to attend a public dinner at the new house of Hoapiri. The practice of a formal dedication of houses, has been introduced here from the Society Islands. The manner of doing it is by giving a dinner, and the guests, while at the table, make speeches or exhortations on some religious subject. Sometimes there are not less than ten or fifteen addresses, which occupy two or three hours. I have not said any thing to encourage this practice, for I have thought that the minds of most of the people seemed more directed to the *dinner*, than to the addresses.—*Miss. Herald.*

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COLLECTIONS FOR MISSIONARY PURPOSES, AT THE MONTHLY CONCERT OF PRAYER.

**In the Presbyterian church of Princeton (N. J.), there has been collected, at the monthly prayer meetings, since the latter end of the year 1821, the sum of $520.20, for missionary purposes. The session of the church, have from time to time, appropriated the money thus raised, to different missionary societies. The United Foreign Missionary Society while it was in operation,—the New Jersey Missionary Society,—the Female Missionary Society of Princeton, with some**

others, have received aid from this fund.

It appears from the above statement, that the congregation of Princeton, in about six years, have contributed at the monthly prayer meetings alone, a sum sufficient to support a missionary for one year. Every six congregations, contributing in a similar manner, would be able to keep one missionary *constantly* employed. There are 1968 churches under the care of the General Assembly. On the supposition that each of these made collections for missionary purposes, at the monthly concert of prayer, equal to the one above named,—then, the Presbyterian church in the United States, would be able from *this source alone*, to keep constantly in the field, *three hundred and twenty-eight missionaries.*—Deduct one-half for vacancies and feeble congregations, and there remain 164 missionaries who might be supported in the Presbyterian church from the contributions at the monthly concert alone.

These calculations are made on the supposition that the salary of a missionary should be between four and five hundred dollars per annum.

*Princeton (N. J.), July 19, 1828.*

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*The Treasurer of the Trustees of the General Assembly of the Presbyterian Church acknowledges the receipt of the following sums for their Theological Seminary at Princeton, N. J. during the month of July last, viz.*

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| Of Rev. John W. Scott, a quarter's rent for the Contingent fund | $87 50 |
| Of Anthony Kennedy, Esq. per Rev. Thomas J. Biggs, six months' interest on his scholarship | 75 00 |
| Of do. per do. one-half of the principal of do. | 1250 00 |
| Amount received for the Seminary | $1412 50 |

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| Received also for the Board of Missions, viz. | |
| Of Rev. John H. Kennedy, collected at the monthly concert prayer meeting in the Sixth Presbyterian Church | 10 00 |
| Of Rev. Henry R. Wilson, per George W. Blight, Esq., from Shippingsburg, Pa. | 6 00 |
| Of Rev. Dr. Green, a donation from R. C. | 5 00 |
| Amount received for the Missionary Fund | $21 00 |

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| And for the French Protestant Church in New Orleans, viz. | |
| Of Rev. Dr. J. J. Janeway—the Administrators of Silas E. Weir, Esq., deceased, and of Mr. Thomas Elmes, each $50 | 150 00 |
| Of Samuel Richards, Esq. | 30 00 |
| Of Rev. Dr. Thomas H. Skinner and Wm. Brown, Esq. each $20 | 40 00 |
| Amount received in July | 220 00 |
| Received in June and reported | 410 00 |
| Amount of the subscription paper, except $20, which is payable in N. Orleans | 630 00 |
| And the collection in November last, in the Second Presbyterian Church, also reported | 117 35 |
| Total for the French Protestant Church in New Orleans | $747 35 |

# View of Publick Affairs.

## EUROPE.

The last advices which we have seen from Europe are by the way of Canada, to the 24th of June—But although the present period is one of great expectation, and even great anxiety, throughout the civilized world, the last month has offered us but little news of importance, of which to present a summary to our readers.

Britain.—A new ministry is again formed, under the Duke of Wellington as premier—It seems very uncertain, however, whether those in office will long retain their several stations. No ministry in Britain is likely to be stable, without an able and eloquent leader in each house of parliament; and in neither house, has the present ministry such a leader—at least not one of the first order. A bulletin was published, during the month, in the London papers, and found its way into those of this country, announcing a sanguinary battle between the Russians and Turks. It proved to be an entire fabrication—not, as we at first supposed, of the London stock-jobbers, but of some news makers in Germany. The resolution favourable to the claims of the Roman Catholicks, which had been adopted in the Commons House of Parliament, was ultimately thrown out by the lords—The majority on this important question was 45—less than on some former occasions. We think it will ere long command a majority in both houses. The corn law is in progress, but not passed. Complaints have been made in Parliament, and explanations given, relative to numerous captive Greeks taken from the Morea, and sold as slaves by the Arabs and Turks; and it is stated that measures are taken to reclaim them. Admiral Codrington has been superseded in the command of the Mediterranean squadron, by Admiral Sir Pultney Malcom. It appears that the blockade of the ports in Greece, by the combined fleets, had not been sufficiently rigorous. It is stated in the last accounts, that the ambassadors of the allied powers will shortly meet at Corfu, and insist on the intervention of Turkey to allay the troubles of the Morea.—That if necessary compulsion would be used, and that for this purpose both English and French troops would land in the Morea.

France.—We mentioned last month that the French armies were to be augmented to a considerable extent. This, it appears, has been done, and is still doing, by a rigorous enforcement of the conscription law, without even the privilege of providing a substitute. We are surprised at this—and shall be still more so, if the government is not obliged ultimately to abandon this most obnoxious method of recruiting its armies. It is said that already "all the print shops are filled with characteristick representations of Napoleon, his marshals, and his army." A motion made in the Chamber of Deputies by M. Labbey de Pompieres, "that the Chambers do accuse the members of the late ministry of the crimes of peculation and treason," was unanimously adopted on the 14th of June, and a commission appointed to report upon it.

Portugal.—The last accounts from Portugal represent Don Miguel and his agents as arrested in their course of perjury and tyranny by their own precipitancy and injustice. They dismissed seven colonels of regiments at Oporto, with a view to replace them by their own adherents. One colonel, however, Pereira by name, refused to give up his commission, affirming that he received it from Don Pedro; and before his regiment he declared against the existing usurpation. The soldiers answered by *vivas*, and the seven regiments at Oporto followed their example, and reinstated the constitution of Don Pedro in that city and its vicinity. The greater part of the military in other parts of the kingdom had followed, or were likely to follow, in the same course. A constitutional junta, moreover, had been formed at Oporto, which the Portuguese minister at the British court had recognised as possessing the only legitimate authority existing in Portugal. On the whole it appears that the wretched Don Miguel is deserted on all sides. He has quarrelled with, and drawn his sword on his mother, who is said to be ill in consequence of his abuse—A barber, whom he had made a baron, had to interfere in this quarrel. He has also ill treated his sister—has become intemperate—is fearful of being poisoned, and is suspicious of all who approach him. In the mean time the kingdom is in the utmost confusion, and all national concerns are neglected. Well did an inspired monarch say—"Wisdom is better than weapons of war; *but one sinner destroyeth much good.*"

Greece.—We have little recent information from Greece. It appears that the donations of food and raiment sent from this country to the starving and naked popula-

tion of this unhappy country arrived most seasonably, were faithfully applied, and have produced a partial and temporary relief. It is also stated that their new governor, Capo d'Istria, is exerting himself with some success in reducing the distracted affairs of the country to system and order—It is said that some schools are established. Ibrahim Pacha is still in the country, but appears to do little beside act on the defensive. It is said however in an Italian paper of May 22, that General Church and a large body of Greeks had been defeated near Missolonghi. There is good evidence that whatever neglect there may have been heretofore, at present Modon, Coronea, and Navarino, are closely blockaded by the allied squadrons—Since writing the foregoing, we have seen an article which states, that the Greeks were marching against Athens, and were not far distant from it—That not more than 400 troops occupy the Acropolis, and that there is no other Turkish force in Attica.

TURKEY.—The following article from a publick paper appears to give the best summary of the most recent intelligence from Constantinople.—"The passage of the Pruth by the Russians had been known in the capital on the 13th. The Divan had immediately an extraordinary meeting, which was renewed daily till the 18th, when war was announced by proclamations in all the market places and mosques. Orders were issued for a general arming; the troops in the capital were sent in the direction of the seat of war, and a communication was made to the European Ministers, requesting them to inform their respective Courts, that the Porte, 'was going to try the fortune of war in defence of its incontestable rights, and that it would rather perish than submit to have law dictated to it, as long as it had arms in its hands.' By another proclamation the Faithful have been ordered not to give or receive quarter in the approaching contest."

RUSSIA.—An extraordinary supplement to the St. Petersburgh Gazette of the 24th May, contains a report from the theatre of war, dated 16th May. Bucharest, the report states, was occupied on the 12th, by the vanguard of the 6th cavalry corps. The rapidity of the Russian advance, saved the capital of Moldavia from the ruin which threatened it. The fortress of Brailow, was invested on the 11th; on the 16th the heavy cannon arrived, and on the 17th the Grand Duke Michael, to whom the siege was specially intrusted, arrived. It is not thought that it can hold out long, as the place is weak. No action of any importance had taken place up to the date of the report, which is made by Gen. Wittgenstein. So much for the authenticity of the first bulletin. A letter from Odessa of the 28th of May, received at Berlin on the 4th inst. is equally decisive. Up to that date the Danube had not been passed, on account of the swollen state of the river.—The Emperor and Empress arrived at Odessa from Bender on the 29th. His Majesty had been three days at Brailow, whither he intended to return on the 27th. The Prussian States Gazette of the 6th inst. states on the authority of later accounts that the suburbs of Brailow had been taken, and that the Danube would shortly be passed.

From ASIA and AFRICA, not an item of intelligence, worthy of record, has reached us during the past month; unless it be that Dr. James, the successor of Bishop Heber, has safely arrived in India.

## AMERICA.

The newly formed states in the southern part of our continent are, without exception, in a very unsettled and agitated state.

CHILI.—A plan of subscription has been proposed in Chili, for the purpose of bringing out German emigrants to that country.

BUENOS AYRES—is strongly blockaded by the Brazilian fleet, and some apprehensions were entertained, at the last accounts, of an attack on the city. The blockade notwithstanding, vessels frequently arrive at and depart from the port. Yet all foreign articles are enormously high in price. The prospect of peace occasioned a fall in prices, which caused many bankruptcies, and greatly embarrassed commerce. That prospect had nearly vanished: but perhaps it will be brightened by a victory of some importance, which the republican troops under General RIVERA had obtained over the emperor's forces, in the Banda Oriental. The capture of seven towns in what is called "the Province of Misions," is officially announced; yet the number of prisoners is small.

PERU.—Lima, the capital of this republick, has suffered by one of the most tremendous earthquakes which has been known for a number of years—It occurred on the 30th of March; and although the main shock lasted only for thirty or forty se-

conds, it prostrated many buildings, and injured all in the city. The walls of some of the large churches, six and nine feet thick, were rent from top to bottom. Thirty dead bodies have been dug out of the ruins of houses, and others it is supposed will yet be discovered. The injury done to the city is estimated at six millions of dollars. A new constitution has just been published for Peru, highly republican in its provisions; but the country is represented as in a deplorable state.

Brazil.—On the 11th of June, a very serious disturbance took place at Rio Janeiro. It arose from a German sentinel not paying the usual military honours to a Brazilian colonel, who passed him in an undress, which prevented a knowledge of his rank. The colonel nevertheless considered the neglect as an insult, and caused the sentinel to be punished with 200 lashes, which in the execution amounted to 400. When this came to the ears of the foreign troops, already dissatisfied on account of a deficiency in pay and rations, they were highly exasperated, and revolted, their officers excepted, in a body—The most of them had been disarmed two days before, in consequence of a mutinous disposition which they had manifested. They were attacked by the Brazilian troops, and 300 killed, and the remainder taken prisoners. One regiment of German troops, however, who it appears had retained their arms, marched to the palace, from which the emperor fled. Two other regiments, Irish and German, got possession of a fortress, well supplied with arms and ammunition. The emperor applied to the British and French ships of war in the harbour for the aid of all their marines; and with these, and his own troops, he got possession of his palace and forts. The Irish troops, to the amount of 700, are to be sent home. The Germans have consented to remain, on an assurance of redress of grievances. What effect this occurrence will have on the war which the emperor is waging, remains to be seen. If the foreign troops had all retained their arms, he would probably have either been killed, or been made a prisoner himself.

Colombia.—The congress of Ocana has been broken up without forming a constitution, or doing any thing of importance. It appears there were two parties, one governed by the counsels of Santander, the other by those of Bolivar. Santander's party was the more numerous, yet not numerous enough to form a constitutional majority without the presence of some members of the other—In these circumstances, Bolivar's party, in order to defeat measures which they disliked, withdrew from the house. They were summoned to return, but refused; and then the rest adjourned. The city of Bogota has declared Bolivar supreme chief, and placed all authority, civil and military, in his hands. Whether the rest of the republick will follow this example remains to be seen.

Mexico.—The affairs of this great republick, although not in an entirely settled state, appear at present to wear a more promising aspect than those of any of her sister republicks.

Central America.—A recent arrival at Baltimore brings the agreeable intelligence from Omoa, that on the 4th of June a treaty of peace was concluded between St. Salvador and Guatimala.

United States.—In the course of the last month, certain violent proceedings have taken place in the southern portion of the American Union, chiefly in the State of Georgia, calculated to produce the deepest regret in the mind of every real friend to his country. The avowed cause is dissatisfaction with the tariff law, passed at the last session of Congress; and non-intercourse with the states that favoured that law, and even a separation from the Union, is threatened. We hope the parties concerned in these measures, will, for their own sake, as well as for the honour of their country, speedily correct their error. Surely the citizens of the United States have not yet to learn, that the fundamental principle of republican government is, that the majority must govern. If the tariff law operates unequally, who can believe that the evils thence arising are a hundredth part equal to those which must be produced to all concerned, if the measures to which we have alluded should be carried into effect. But we cannot believe that they will—There is too much reflection and good sense in our fellow citizens of the south, to justify a serious fear on this subject.